William Stanley. 1673.

P ij b

Holsome

and Catholyke doctryne concerninge the seuen Sacramentes of Chrystes Church, expedient to be knowen of all men, set forth in maner of shorte Sermons to bee made to the people, by the reuerend father in God Thomas Watson byshop of Lincolne.

Anno. 1558.

Mense Februarij.

Qu: Eliz: began her raign the 17. die Nouembr 1558

Excusum Londini in ædibus Roberti Caly, Typographi.

Cum priuilegio ad Imprimendum solum.

17th Nouembr 1558 Queen Mary died Eliz. at 25. years old began,

Robert Southey. Bristol. 1802

Collome

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the reuerend father
in [illegible]
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FINIS.

¶ Of the number of the Sacramentes of Chriſtes Church, and theffect of the ſame

Fol. L.

Sermo primus.



The Catholike Church of god (good people) dothe extende her doctryne concernyng the matter of oure beliefe, not onely to the Articles of our Crede, and ſuch poyntes, as by reuelation from God it teacheth vs to beleue of God, and the woorkes of our Sauiour Chriſt, which he did or ſuffered for the redemption and ſaluation of man: but alſo to the holye Sacramentes of God, by the woorthie vſing whereof, he powreth abundantlye his manyfolde graces into our ſoules, and by them maketh vs people mete to receyue the fruites and benefites of his paſſion. And as ye haue bene inſtructed, partly concerning the Articles of our faythe, ſo it is expedient ye be likewiſe inſtructed concerning the holye Sacramentes of his churche: to thintent ye might not onelye knowe the maner of Gods

working in curinge of your soules, but also pre-
pare and dispose your selues to the fruitful recei-
uinge of his medicynes whiche be ministred to
euery man by his holy Sacramentes. And ther-
fore at this tyme by Gods helpe I intend to de-
clare vnto you the number of the sacramentes of
Christes church, & also theffect of them all in ge-
neral, & at other times euery one of thē in special.

Cōcilium generale Florētinū.

It is to be beleued vpon paine of damnation,
that there be seuen Sacramentes of Christes
holy churche, institute and ordeined of our saui-
our Christ, in his new testament or law, whiche
be, Baptisme, Confirmation, the Sacrament of
the Aultar, Penaunce, extreme Unction, Or-
der, and Matrimonie. The first fyue be ordeined
for the making good and the perfection of euery
man and woman, as by Baptisme we are iusti-
fied and made members of Christes misticall
body: by Confirmation we are increased and
strengthned in grace: by the sacrament of Chri-
stes body and bloud we are nourished to euerla-
sting lyfe, and made fat with God: by Penaunce
we are restored to our former rightwisnesse and
goodnes, if in case we fall after Baptisme: by ex-
treme Unction we are made hole spiritually,
and also corporallye, if it be thought to God ex-
pedient to our soules. All these fyue Sacramen-
tes be ordeyned to beginne or restore our ryght-
wysnes, and to bringe it to perfytnesse for oure
saluation. The other two laste be ordeyned for
the common state of the hole Churche, as Ma-
trymonye to encrease and multiplye the Church

corpo-

corporally by generation: and Order to multiplye the hole Churche spiritually by regeneration, and also by the ministerie of Gods woorde, Sacramentes, and discipline, to rule and gouerne it, after the will of almightye God. And where as the holye Scriptures in manye places compare a mans lyfe to a warre, we maye verye well by that same similitude, vnderstande the numbre and diuision of Gods Sacramentes, and the true effecte of the same. For Christe our Lorde and kinge, who hath for vs ouercommed the deuyll, the flesshe, the worlde, hell, death, and all his enemies and ours, laboreth to make all vs for whom he hathe prepared triumphe, and the inheritaunce in the kingdome of heauen, to be his souldiours, and by his power and helpe to fight againste the sayde enemies, and to ouercome theym in our owne persones, and so to atteine the promised rewarde. Iob. vii. i. Tim. i. ii. Cor. x.

The first thinge that a worldly Prince doth, intendinge to make warre againste his enemye, is to muster and choose out his souldiours, and to take their names, and to apparel thē with his liuerye and badge, that they may be knowen frō the souldiours of his aduersary. Euen so Christ our chefe captaine by Baptisme hath called and chosen out of all the people of this world whiche he hath holly redemed, certeine to be his souldiours to fight against his enemy the deuil, which soldiours thus called, haue geuē their names to Christ their kinge, & haue renounced the seruice of their old maister the deuil, who was a tyrant

delitinge onely in theyr death, and haue promy-
sed to serue onely Christ like true souldiours a-
gainst the deuill, and by this sacrament of Bap-
tisme are pardoned and washed from theyr olde
spots of originall synne, and haue receyued the
whyte lyuerye of innocencye, and the badge of
Christ by the impression of the holy crosse in di-
uers partes of theyr bodyes, and so are knowen
throughout the holie worlde, to be the soldiours
of Christ theyr Lord and Capitayne.

The second thing that a worldly prince doth
in his warre, is to prouyde that euery souldiour
be able to fyght, and haue harnes and weapons
mete for his body, both to beare of the assaultes
of his enemies, and also to inuade thē as cause
shall requyre: Euen so Christe oure heauenlye
Prince hath ordeyned the sacrament of Confir-
mation, to make vs strong & able to fyght wyth
our ghostly enemyes, and hath armed vs wyth
a seuen fold harnes, that is to say, with the seuē
giftes of the holy goste, whereby we be sufficient-
ly preserued, defended, and encouraged our sel-
ues, and also able to helpe and comfort oure fel-
low soldiours which by chaunce shall come into
any distresse or daunger of theyr enemies.

The thyrd thing ỹ a worldly prince doth in his
warre, is to forese & prouide that his hole army be
wel victualled & furnished with plēty of holsom
meate and drinke, lest for hunger their strength
decay, and they in processe famish and die: Euen
so Christ our spirituall capitaine hath prouided
victual for vs his soldiours, both good & plenty
of it,

of it, not meate that will perish and be cõsumed with once eating, but meate that will remayne and nourishe to euerlasting lyfe, that is to saye, his owne natural flesche and bloud, which he geueth to his soldiours in a Sacrament vnder the formes of corporal breade and wyne, condescendinge therin to our infirmitie, and by that spirituall and most holsome and precious foode, he repayreth all our decayes in grace and spirituall strength, he openeth our eyes to see the trayns of oure enemies, he swageth the rage of our inward enemie the flesche, & preserueth our bodies and soules from famine and eternall death.

The fourth thing that a worldly Prince doth in his warre, is to ordeyne ouer his holle army one chiefe lieuetenaunt (if he be absent hym selfe from the fielde) and vnder him officers and captaines, some of moo, some of fewer, such men as be experte in warre, who can instruct the rest in all feates of warre, howe to fight and ouercome theyr enemies, & can set the holle armye in good araye, and also can by the lawe martiall correct and punish all traytours and offendours. Euen so Christ our Lord and king, after he hath hymselfe ouercommed all his enemies in hys owne person, and is nowe triumphinge with God the father in heauen, and yet hathe his Churche in battayle and conflicte wyth theyr enemies in earth, being absent by his visible presence, and inuisibly and spiritually present amõg vs, hath ordeined the Sacrament of Order, and by that Sacrament hath elected and chosen out certein

expert and connyng men, to whom by impositi-
on of handes of Priesthoode, he hath geuen au-
thorite and commaundement to instruct his sol-
diours in all feates of spirituall warre, agaynst
the deuil, and to admit other into the roumes of
them that dye or depart, and to comfort and en-
courage them that be in conflict, and by vnitie of
fayth, charitie, and obedience, to cause the holle
army to keepe good araye, and to punishe by ex-
communication, suche as by apostasie, heresye, or
scisme, breake the peace and good order, and by
the discipline of this warre of the church, to cor-
rect all other offenders, and to receyue them a-
gayne that will amende. And of these men there
be certeine degrees and orders, one chefe Lieue-
tenaunt of the holle army which was S. Peter,
and now is his lawfull successour in the chayre
of Christ, gouerning the holle army of Christes
Church here in earth, and vnder hym there be in
euery Prouince one Archebishoppe, and in euery
Citye one Bishoppe, and in euerye Parishe one
Priest or Curate to feede, order, encourage, and
to gouerne the holle army and euery soldiour of
Christes church in euery place.

The fift thing that a worldly Prince doth in
his warre, is when his armye is assembled, wel
armed, well victualled, and well ordred and ru-
led by good captaines, then to merche forward,
& to ioyne in battail with his enemies, in which
conflicte, if anye of hys soldiours chaunce to be
hurt and wounded, then to cause a Surgean to
searche his woundes, and to lay playsters and
medicines

medicines vnto them, that he beyng made hole, myght enter into his place agayne and fyght a freshe agaynst hys enenemyes. Euen so doth our Sauiour Christ wyth vs, when al we be assembled into one Churche and spirituall armye by Baptisme, and bee well harnessed wyth Gods graces, and the giftes of the holy Ghost by Confirmation, and be well vyctualled wyth the precious foodes of his owne bodye and blood in the Sacrament of the Aultare, and be set in good araye, and well instructed and encouraged by the rulers and ministers of his churche, hauyng authoritie so to doo by the sacrament of Ordre: then we be ledde by Gods spirite into the wyldernes of some good purpose or woorke, there to be tempted and assaulted of the deuill. For they that haue the spirit of God, be not idle but occupied in some good woorke, which the deuill withstandeth and fighteth againste, as muche as he is able to do. In whiche conflicte, yf anye of vs be ouercommed with euill, which can not be, except we wyll be ouercommed, and voluntarylye suffer the deuyll to preuayle againste vs (for no man synneth actually againste hys wyll) yet our mercyfull Lorde wyll not see vs vtterlye troden vnder foote and slayne, but if we loue to be healed and be sorye for oure voluntarye hurte and wounde, he hathe prepared a present medycine and playster for vs, whiche the spirituall Surgean, when he hath searched the wounde by our owne confession, layeth and byndeth to our sore by the Sacrament of Penaunce, and so resto-

Chrisost. hom.v.in Mat.op. imperf.

ringe vs to our perfit health, maketh vs able to enter the feelde agayne, and to fighte a freshe agaynste our enemies.

The firste thing that a worldly Prince doth in his warre, is when any of his soldiours waxeth aged & feble, and cã fight no more, then specially to cõfort him, & to set a watch, that his enemies steale not priuely vpon him & kil him, when he is not able to defend him selfe. And if the same soldiour hath lightly offended in any small matter, and hath not at all times bene so vigilant as the lawes of warre required, yet than gentlye to forgeue him, and to shewe hym that honour at his death, that he shalbe of al the army accompted to haue bene a faythfull soldyoure, and to haue dyed in his princes fauour: Euen so Christ our Lord doth wyth vs his souldiours, when any of vs waxeth aged or feable by sickness, and is in daunger of bodelye death, whiche deathe is the escapinge of al daungers, the ende of all labours, the entry to the possession of eternall inheritaunce in heauen, whiche God promysed to all his faythfull soldiours, and knowinge that our enemye the deuyll is moost busye and fearce than craftelye to assault his soldiour in his laste conflicte, when he is lest able to resiste, because the body that corrupteth and dieth, dothe make heauye the soule: than I saye our sauiour Christ by the sacrament of extreme Unction, dothe inwardlye anoynte the sycke soldiour, whereby he doth repleniche him with grace, comforte, and strength of the holy Ghoste, againste the manyfold

folde and violent tentations of the deuyll, and doth releue his hart with spirituall ioy agaynste the horrour of death, and if he hath lightly offended in any venyall synne, he pardoneth him, and if he thinke it so expedient to his soule health, he doth also sometime releue his corporall disease, and if not, yet he sheweth him that honour, that he doth and woulde the holle church shoulde accompt him as a faythful soldiour, and if he hath not refused the benefite of his other Sacramentes, to haue departed this transitorye life in hys moste gracious fauoure, and to haue chaunged the short and light afflictions of thys tyme with the weighty and euerlasting glorye in the kyngdome of heauen.

The seuenth and laste thinge that a worldlye prince doth, is if the tyme of hys warre be prolõged and further continued, and many of his soldiours be slaine or departed, thã to prouide that his armye be fullye restored agayne wyth some new and fresh souldiours, and to vse them as he did the other before: Euen so doth our Sauiour Christ, because all the tyme of this worlde is the time of our battayle and conflicte of oure ghostly enemies, in which tyme a great numbre of the souldiours of Christ departe out of thys transitorie life, some in the fauour of their prince, and so be rewarded, and some in his displeasure, such as haue fled traiterously to the deuyll their enemy, & haue turned their face against Christ their prince: therfore he hath ordeyned the sacrament of Matrimonie, specially for thys cause, to re-

store

store his army agayne, that newe men and women may be borne by generation in lawful coniunction and chaste Matrimonye, of whom by Baptisme and spirituall regeneration he myght choose and appoynt out newe soldiours to furnishe his armye agayne, and to fyght in the place of them that be departed, during the time of his warre which is al the time of this present world. By thys example & similitude of warre, I haue declared vnto you (good people) bothe the numbre of the Sacramentes of Christes Catholyke church which be seuen, and also generally the effectes and vertues of them all, and what fruit and benefite we take thereby.

Hugo vic. de sacra. li. i. part. ix. cap. ii.

Furthermore ye shall vnderstand, that like as in a man there be two thinges, a body & a soule, so in euery Sacrament there be twoo thynges, one that is outwardly seene, an other that is inwardly perceyued and beleued. The outwarde visible thing is the element or matter of the sacrament, the inwarde inuisyble and spyrituall thynge is the grace and vertue of the Sacrament. The inwarde grace is signified, conteined and geuen, by the outwarde part of the Sacrament. The graces of the Sacramentes be spirituall, and ordeyned of God to heale the sinnes of the soule of man, and because man principally dyd synne by the consent of hys reason, and yet tooke occasion to sinne of the sensualitie and desyre of his flesche: therefore hath God tempered the medicine of hys Sacramentes accordynge to mans disease, that the chiefe parte whyche is

the

the inwarde grace being spiritual, might be ministred to man in a sensible and visible sygne of a Sacrament, as it were a secret medicyne deliuered to a sycke man in a visible glasse or vessell, and suche a vessell as dothe teache the receyuer what is conteyned within it, and is also geuen by it. As for example, the spirituall grace of regeneration is geuen to a man by the vse of baptisme, whereby he vnderstandeth by the propertie of the water, whiche is to washe awaye the fylthe of the bodye, the nature of the inwarde grace whych is the washynge and purgynge of the soule from all spottes of synne and iniquitie, so that nowe the bodye by the receyuynge of the sensible sacrament, is made an occasion for the soule, to rise from synne by receyuing of the spirituall grace, as in the begynninge it was an occasion for the soule to fall to synne. For whyche cause nowe the flesche is washed, that the soule myghte be purged, the flesche is anoynted, that the soule might be consecrate and hallowed, the flesche is marked + crossed, that the soule myght be armed and defended, the flesche is couered by imposition of handes, that the soule myghte be lyghtned wyth the spyrite of God, the flesche is fedde with the bodye and bloode of Christ, that the soule myghte be nourished and made fatte wyth God, and as these twoo be nowe ioyned in theyr woorkes, so shall they be afterward ioyned in rewardes.

Tertull. de resur. carnis.

And although these marueilous graces and spirituall medicines bee geuen vnto vs by the Sacra-

Hugo. vict. li. 1. part. ix. cap. iii.

Sacramentes, yet God is onelye the Authour and geuer of theym, who healeth the soule of man nowe ioyned wyth the body, with hys spirituall grace ministred in corporall sygnes and Sacramentes: and it is not the outwarde visible thinges that geue that whyche is geuen by them, but God doth geue grace by theym, that commaundeth vs to seeke grace in theym. And this is the very difference betwene the Sacramentes of the olde testament, and of the newe, that the old Sacramentes did signifye and promise Chryst the Sauiour, and the newe Sacramentes doo geue the saluation, and the Sacramentes of the olde testament did profite the fathers then, not by anye vertue that was in the sacramentes, but onely by the vertue & efficacye of their fayth in Chryst to come, whiche was signified and promised by those sacramentes. But the Sacramentes of the newe testament do profite the receiuers, not by the fayth and deuotion eyther of the receiuers, or of the minysters, (although faith and repentaunce, and conuersyon to God & the preparation of the harte, & the aptnes of the persone be necessarily required in the receiuers being of age & discretion) but they profite by ꝑ vertue whiche they haue of the merites of Chrystes passion alreadye suffered vpon the crosse, who vseth them as instrumentes of hys grace and mercy, and hath decreed to worke infallibly by them suche effectes of grace as they signifye. And it is not the goodnesse or noughtynesse of the minister that canne further or

Augustin. in Psal. lxxiii.

hynder

hinder the vertue of the Sacramentes in worke
king of theyr effectes, for neyther he that plan
teth, nor he that watereth is anye thynge, but 1. Cor. iii.
God that geueth the encrease. Euen as it ma
keth no matter whether the Phisicyan be sycke Auguſt. in
or holle, or whether the boxe bee of syluer or of Ioã. trac. v.
woodde, so the medicine be apt and good. For yf
theffect of the Sacrament did depend vpon the
goodnes of the Ministe, whyche to men is vn
knowen, then could not a man be sure of whō to
receyue, and should alwayes be in doubte of the
vertue of that he receyueth, which no man maye
be. And althoughe the true Sacramentes of
Christ may be ministred and receiued out of the
Catholike Churche among heretickes and scis
matikes: yet they can not be profitable to the re
ceyuers, vntill they come agayne to the vnity of
Christes Catholike Church.

Wherefore (good people) let euery man and
woman that desyreth to bee made holle from
hys synne, or to bee preserued or sanctifyed by
Christe, and to be partaker of hys blessed passi
on, prepare hymselfe wyth all reuerence and
humblenesse of harte to receyue these most holye
Sacramentes in suche fourme, and for suche
purpose and intent, as oure Sauioure Christe
and hys blessed Spowse the holye Catholyke
Church haue appoynted and ordeyned, seynge
that otherwyse to myswrder and abuse theym,
or wyllfullye to denye or refuse theym, is to de
nye or refuse Christe that made theym, oute
of whose bloodye syde they came foorthe, and

also

also to denye or refuse the benefyttes of hys death and passion which by them be applyed and be brought into our soules. As the reuerent and worthy vsing of them is the meane to grace and saluation: so the misusing or contempt of theym is heynous and detestable sacrilege, because without them no religion can be perfyt, whiche perfitnes euery man is bounden to procure with al his diligence durynge the time of this present life, that at thend therof he might enioye lyfe euerlastinge, to the whiche he brynge vs all, who hath so derelye boughte it for vs, to whom be all honour, prayse, and glorye, worlde without end. Amen.

Aug. contra faustū lib. xix. cap. xi.

(.•.)

Of Baptisme.

Sermo secundus.

Because the holye Sacrament of Baptisme is the firste gate or entrye into the Churche of Christ, and the grounde of all the other sacramentes, whych can not be geuen to anye, but to suche as be baptised before: therfore (good people) I shall now begyn wyth Baptisme, and declare vnto you what ye ought to thinke of it, and what fruit ye receyue by it.

Firste it is to be knowen that oure Sauiour Christ did institute and ordeine this sacrament, when after his resurrection appearynge to hys disciples he sayde to them: All power in heauen and in earthe is geuen vnto me, go ye therefore and teache all nations and people, baptising them in the name of the father, and of the sonne, and of the holye ghost, and teaching them to keepe and obserue all thinges which I haue cõmaunded you, and I am with you alwayes to the worldes end. By whyche wordes of our Sauiour Christ we learne, that power is geuen onely to him to institute and ordeine sacramentes, which the churche receyuing of him and of his spirite, doth faithfully delyuer vnto vs, to be obserued and vsed. And also wee learne that the forme and maner of baptisynge, is to do as he commaunded, and in so doyng, to saye these wordes: I baptise the in the name of the father, and of the sonne, and of the holy ghost. Mat. xxviii

And

And we learne also that Christ doth by his promyse assist the doyng of his minister, and worketh the same effectes by Baptisme, when it is duely ministred of a man, as if he did minister it himself. And last of al we learne that Baptisme is not an ydle ceremonie, but that euerye person which is baptised, and beyng of age and discretion oughte to bee taughte before the faythe of Christe, and to beleue the same, and than after Baptisme, ought diligētly to obserue and keepe all thinges whych Christe hathe commaunded. And if they that be baptised be infants, or other wyse can not beleue themselues lacking the vse
Math. xix. of theyr reason, seyng our Sauiour Christ sayd that children perteyne to the kyngdome of heauen, and the doore into the kingdome of heauen is baptisme, at which doore no person can enter in ordinarily, but such as be borne agayne of the water and the holy ghost: therfore suche be offered to be baptised in the fayth of the church, and in receyuing Baptisme, they are made faythfull by the sacrament of fayth, but of thys thyng I shall God wyllinge speake more an other tyme.

Secondarilye it is to be vnderstanded that Baptisme oughte to be ministred in water, as Christ hath ordeined, and in no other licour, and that is, because Baptisme is a sacrament of necessitie, and water is a cōmon element throughout the whole world, and therfore it is ordeined to be ministred in water, that no man might excuse hymselfe for lacke of matter, and so come in daūger of dampnation for lack of Baptisme.

And

And also it is ordeyned to be in water, for signification of the effect that men mighte learne in this Sacrament, as they do in all other, by the propertie of the element, what is the vertue and effect of the same, that lyke as water washeth awaye the spottes of the body, so baptisme washeth awaye the sinnes of the soule, and also because the generall floode in the time of Noe, and the red sea, through whiche Moyses and all the people of Israell went, and thereby escaped the daunger of king Pharao that persecuted them, were figures of baptisme: therefore it is ordeyned to be in water, that the truthe myght agree with the figure, and gods people might be nowe saued from the deuyll, and drowning in deadlye sinne, by the water of regeneration ioyned wyth the worde of lyfe, as Noe and his chyldren were saued by the water of the floode & hys ship, and as Moyses wyth Gods people were saued from the sword of Pharao by the water of the red sea and the cloude. Yet the grace that is ministred in the water, procedeth not from the nature of the water, which without the worde of God, is but onely water styll, but it procedeth from the presence of the holy ghost, that descendeth vpon the water, and doth consecrate the water, and by it doth washe and purifye the soule.

Ambros. ad Ro. vi.

i. Pet. iii.

i. Cor. x.

Ephe. v.

Aug. trac. lxxx.

Ambros. de spūs. lib i. cap. vi.

De Sacrament. lib. i cap. v.

Thyrdlye, it is to be knowen, that a man by the vertue and efficacie of Baptisme truelye ministred and receyued, is washed from all kynde of synne, indued wyth Gods holye spirite, appareled wyth Christe and hys ryghtwysnesse, and

is made with Christ an inheritour of the kyngdome of heauen.

First, baptisme washeth away all synnes, in thoughtes, in wordes, and in deedes both originall synne, and actual, or personall sinne, which be done either of ignorannce or knowledge, both the sinne it self, and the giltynes therof and also the eternal payne in hell due for the same, as the prophet sayth: In that day (of Christ) there shall be a fountaine set open to the house of Iacob, and to all the inhabitauntes of Hierusalem for the washinge away of sinnes. And Saint Paul sayth to the Corinthians, that they were greate and haynous sinners, but now they be washed, they be sanctifyed, they be iustified in the name of oure Lorde Jesus Christ, and in the spirite of our God, and that there is no dampnation nowe remayninge to them that be in Christe, and walke not after the flesh. And although originall sinne, bothe in infantes and all other, be taken awaye by Baptisme and fully remitted, so that in them that be baptised duely as they ought to be, no synne remayneth, nor no other thinge that dothe offende and displease God, but that the infection which euery person taketh by carnall generation from the firste earthlye man Adam, is nowe washed and cleane purged by spirituall regeneration, in the bloode of the seconde heauenlye man Christe our Sauiour: yet it is to be vnderstande, that there remayneth in euerye persone after Baptysme a certeyne infirmitye or inclinatyon to sinne, whiche is commonly called concupiscence

Aug. lib. iii. cõtra pela. ii. epist. cap. iii.

Zacha. xiii

i. Cor. vi

Rom. viii.

of the

of the flesh, whereby a man is made weake and lesse able to wythstande synne, and hys appetite is muche inclyned to sinne, which thoughe it be sometymes called by the name of synne as a mans wryting is called hys hande, and hys speche is called his tounge, yet it is not synne and hatefull to God, nor imputed to vs as synne, so longe as our wyll dothe not consent vnto it, but by grace withstandeth it, and God hath suffered it to remayne in our flesh, not that we shoulde obey it, and be ruled by it, but that we shoulde resyst and fight againste it, whiche is left in vs for our exercise as an inwarde familiar enemy, making continually ciuill warre against vs, which if wee by the ayde of Gods grace and hys holye spyrite do finally ouercome and subdue, shall be a matter and occasion of our greate glorye, and euerlastinge rewarde. And that we maye so doe, God as he hathe by this sacrament of baptisme forgiuen vs all sinne, so by the same sacramente he doth geue vs spetial grace to ouercome synne, and to suppresse thys bytter roote of synne, that it spring not and bringe foorth in vs the wycked fruite of synne, makinge vs more able to wythstand the carnall lustes and desires of our flesche, than is any other man that was neuer baptised. Rom. vii.

The next effect of Baptisme after remission of synne, is our spirituall regeneration in that wee are borne agayne of the water and the holye Ghoste, and made newe menne in ryghtwisnesse and holynesse, and by adoption are made Sonnes and Chyldren of allmyghtye GOD,

Titus.iii. as Saynt Paul sayth: God according to his mercie hathe saued vs by the water of regeneration or new birthe and the renewing of the holy spirite, which he hath poured vpon vs aboundantly, by Iesus Christe oure sauiour, that we being iustified by his grace, might be heyres by hope of eternall lyfe. For lyke as a fowle vessell if it be neuer so well washed & scoured, yet it wil kepe still some marke or taste of the euyll humor whyche was in it before, but if the vessell be put agayne into the fornace, and be ther with the flame renewed, it will haue no sēt remayning of the old corrupt licqur: euen so God dothe put vs into the fountayne of water as it were into a fornace, and wyth the grace of his holy spirit as it wer with the flame of a fyre doth renewe vs and make vs bryghter then the sunne beames. And as we were borne when we came foorthe of our mothers wombe: euen so wee are borne agayne when wee come foorth of the water of baptisme, whereby God hath deliuered vs from the power of darknesse, and hath translated vs into the kingdome of his welbeloued sonne, and hath of hys own will begotten vs by the woorde of truthe, and of hym we haue receyued the spirit, not of bondage to feare hym as a tyraunt, but the spirit of adoption of the children of God, by whyche as beynge now chosen to be his children, we louinglye and with humble reuerence call hym father, whyche spirit also beareth witnes with our own spirite that we be the children of god, if we suffer with hym, that wee myghte lykewyse be glorifyed wyth

Chrysost. ho. ad baptizandos.

Coloss. i.

Iacob. i.

Rom. viii.

with him.

The thirde effect of Baptisme after remission and regeneration, is to be appareled and clad̄e with Christe and his rightwisnes. For lyke as when a childe is first borne, than hath he a coate put vpon him to couer his nakednes, and to a-nourne him: so when we be borne agayne of the water and the holye ghost, we haue a spirituall coate put vpon vs, which is our Sauiour Christ as S. Paule saithe: All you that be baptised in Christ, haue put on Christ as a garment, which gar-ment couereth the deformitie of our corrupt na-ture, defendeth vs from the stormes of all tẽtati-ons, & maketh nothing appeare in vs but the y-mage of Christ, in godly & vertuous conuersatiõ. For like as a table beinge made plaine & smoth, & hauing the picture of the kings image prynted in it, is esteemed of all men not accordynge to the value of the matter be it golde or siluer, but ac-cording to the conninge workmanship, in that it liuely representeth the very face of the king, and therfore causeth the lookers on to honour it and to be in loue wyth it: euen so a man that hathe by baptisme put of his old man with his actes & corrupte liuing, and hath put on the newe man whiche is made newe in the knowledge of God and in rightwisnes and holines of truth in that part of his soule wher the image of God is prin-ted, by turning his loue hollye from tempozall and carnall thinges to eternall and spyrytuall thinges aboue, is now much esteemed of almigh-ty God, and accepted of him as a louinge childe,

Gala. iii.

Basilius de baptismo.

Colos. iii.

Ephe. iiii.

because in al his conuersation he is made lyke to the image of Christ, & foloweth Christes foote-
i.Peter.ii. steppes that did no synne, nor no deceypte was found in hys mouthe, & so hath put on Christ, in that his faith is imputed to him as rightwisnes.

The fourth effect of baptisme after remission of synne and the makynge of vs the childzen of God by our newe birthe and the appareling of vs with the rightwisnes of Christ, is to be made heyzes of God and of his heauenly kingdome, & fellow heyzes with our sauiour Christ, as sayth Paul sayth: If we be the children of God (by Bap-
Rom.viii. tisme) we be also the heires of God, and felow heires with Christ, which inheritaunce we haue not yet in full possession, but onelye by hope of eternall lyfe. And as Christe Gods sonne by nature
Titus.iii. came to his inheritaunce by suffring his passion: so oure hope shall be sure, that yf we suffer with Christ, and pacientlye beare the afflictions of this
Rom.viii. world, and forbeare, and contemne the vanities of the same, we shall without fayle enioye gods inheritaunce with Christ as Gods chyldzen, for whom the same inheritaunce was prepared before the beginning of the world.

Many mo effectes of baptisme I might rehearse vnto you, seyng all other graces take their beginning here, & be builded vpon it, but in these foure which I haue rehersed, they maye be considered as how in baptisme we are made fre frō
August. sinne, we are sanctified by grace, wee are made
lib.i,cont. iust menne by ryghtwisnes, we are made Gods
Iulianum. chyldzen by adoption, we are made heyzes of the

kingdome

kingdome of heauen, we are made fellow heyres with Christ gods sonne, we are made members of Christes mistical body, we are made the house and temple of God, we are made the instrumentes of the holy ghost, we are grafted in Christ to grow and to bring forth the fruite of sanctification, and to receyue the reward of oure fruite euerlasting life. All these graces almightye God worketh by baptisme, as by a peculiar instrumēt for that purpose in the hartes of al infants, that by the Church and in the faith of the churche be offered to God and baptised, where nothinge of the infantes party dothe stop the grace of the sacrament. But if he that is baptised be of age and discretion hauinge the vse of his reason, it is required necessatilye of him before baptisme to haue faith & repentaunce of his former noughtie liuing, as Christ saith: He that beleueth and is bap- tised, shal be saued, but he that beleueth not, shall be condemned, and as S. Peter saith: Do penaunce and be euery one of you baptised in the name of Iesus Christe in remission of your sinnes, and ye shall receiue the gifte of the holy ghost. Wherby wee learne that the lacke of true fayth and repentaunce do stop the grace of the Sacrament, that it can take no place in the hart of him that hath the vse of his reason when he is baptised, and yet the baptisme is good & maye not be iterate & geuen againe, although it be vnfruitfull to the receyuer at that time, tyll afterwarde he receyue by true faythe and penaunce and imposition of handes, the gifte of the holy ghost.

Marke. xvi

Actes. ii.

Thus (good people) when we haue considered what we ought to thinke of baptisme, and what fruite we receiue by it, now our duetie is to put the same in practise all our life tyme, and to syue so, that this good worke be not in vayne begõne in vs, and to shewe our selues thankefull for so great a treasure and so precious a Jewel geuen vnto vs, and to labour and praye diligently that Gods spirite geuen vnto vs in baptisme be not driuen away by our naughty liuing, but that his grace in our hartes be dayly continued and more encreased, that by the vertue thereof, the rightwysnes of the lawe mighte be fulfylled in vs that walke not after the fleshe, but after the spirite, tyl this mortal nature of ours put on immortalitie, in the day of our Lorde Jesus Christ, to whom with the father and the holye ghoste be all honour and glorye. Amen.

Of the necessitie of Baptisme, and the ministers of the same.

Ser.iii.



THe necessitie of baptisme (good people) is knowen by the plaine woordes of our sauiour Christ, who sayde to Nicodemus that came to him in the night: Except a man be borne agayne of the water and the holy ghost, he can not enter into the kingdome of God. Iohn.iii. Whereby wee learne that no man is incorporate to Christ, and made one bodye with hym, but he that is baptised if he may be baptised. And S. Philippe also declaring that baptisme is a Sacrament of necessitie for saluation, when he had fully taughte the Eunuch the faith of Christ, whose hart was Actes.viii. replenished and fulfilled with the holy ghost, dyd not cease there, but to shewe the necessity of baptisme when they came to water, Philippe wente downe from the charyote with the Eunuch, and did baptise him and let hym go. And S. Peter likewise preaching the fayth of Christ to Cornelius and his family and frendes, when he perceiued that the holy ghoste did inspire theyr hartes with his grace before baptisme, was not content onelye with that, but to declare the necessitie of water, sayd: Can anye man forbydde water, that these men should not be baptised that haue receiued the holy ghost as we haue. Actes.x. Chryso. in Ioā. hom. xxiiii.

Therefore be a man neuer so well instructed in the

in the knowledge of Christes relygyon, yet he
Aug. tract xiii. super Ioānem. beareth the burden of hys iniquitie, whiche shal not be forgeuen him, but when he shall come to baptisme if it maye be hadde. And chyldren whiche be borne in originall synne, and therefore be the chyldren of Gods angre and displeasure, can not be saued and deliuered from theyr synne, but by the water of regeneratyon, and this is true, whether they be borne of faythfull parentes, or vnfaythfull, for what so euer is
Ioan. iii. borne of the flesche, is flesche, and lyke as by one
Rom. v. man Adam, sinne came into the worlde, and by synne deathe, and so death came vppon all men that synned in Adam: euen so by the ryghtwysnesse of one man Jesus Christe, grace came into the worlde, and by grace lyfe, in whom many be made ryghtwyse, whyche ryghtwysnesse onelye they haue that haue putte on Christe by Baptisme.

And yet (good people) it is to be vnderstande
Aug. lib. iiii. de baptismo. cap. xxii. that thys generall rule hathe but twoo exceptions, whyche be Martyrdome, and conuersyon of the harte by fayth, when Baptisme can not be hadde. For Martirdome whiche is to suffer deathe for Christes cause, or in the quarell of Christe, dothe supplye the steede of Baptisme, both in those that be chyldren, and also in those
Aug. lib. xii. de ciui. cap. vii. that be of age, when onelye necessitie and not contempte excludeth the Sacramente, as oure Sauiour Christe saythe: He that confesseth me before menne, I shall also confesse hym before my father whiche is in heauen, and he that looseth hys

lyfe

lyfe for me, shall fynde it: so that whosoeuer can not receyue the Sacramente of regeneratyon, but dyeth before for the confession of Chryste, it is as muche auayliable to the remission of hys sinnes, as if they were washed away by the halye fountayne of baptisme. For who doubteth but that the holye Innocentes whom the wycked kynge Herode slewe for Christe, are numbred among the Martyrs of God, whs made a good confession of Christ, not by their mouthes, but by sheddinge of their bloude for him. Bernard. Serm. de Innocentibus.

Likewyse, he that hathe his harte fullye conuerted to GOD by true and lyuelye faythe, and can not bee baptysed in water, but is preuented by deathe before, is in that case excused, for not hauinge Baptisme. For Christe sayethe: He that beleueth in me, shall not see deathe for euermore. And where fayethe is, where hope is, where charitye is, where the full and perfytte vertue of Baptisme is, there saluation canne not lacke, if the Sacramente be hadde in purpose and wyll, and can not be had in dede. Hug. vict. De Sacra. Lib ii. par. vi. cap. viii.

So that we see that Chyldren haue but one remedye to supply the lacke of baptisme, whiche is Martyrdome, and they that haue the vse of reason, haue twoo remedyes, bothe Martyrdome, and also the full conuersion of the hart by lyuelye fayethe, and that onelye in tyme of neede, when the Sacrament, not of contempt, but of necessitie can not be had.

And

And because this Sacrament is of such necessitie: therefore the ministration of it is not extended to such a small number as it is in other, for of the other sacramentes the minister ought at lest to be a preest, sauing in Matrimonie, whiche the two parties may contract betwene themselues, but in baptisme the ministration is not onely reserued to preestes and to deacons in the absence of the preestes, but is also permitted to laymen and lay wome, that be faithful themselues, if extreme necessitie so require. And if ther be no necessitie nor daunger of the death of the chylde, and yet lay persons do take vpon them to minyster this Sacrament (whyche pertayneth not to them to do, but in time of neede,) although they themselues do synne in that doing, for their presumption, where neede compelled not, yet the chylde is truelye baptised, and maye not in anye wise be baptised agayne.

Thom. Aquin part. iii. q. lvii.

And because it often chaunceth that chyldren newe borne be in daunger of death, and so be baptised of the Mydwyues or of other women at home: therefore I wyll shewe vnto you how they must doo when they wyll minister the sayd Sacrament of baptisme.

First when the chylde is borne (for the chylde that is not borne, but yet in hys moothers wombe, can not be borne agayne by Baptisme, tyll he be once borne) yf there come a chaunce or daunger, that verely they thinke it will not liue tyll it be brought to the solemnization of baptisme,

thau

than a laye man, oꝛ laye woman in that neede goyng about to baptiſe the chylde, muſte vnfeynedly intende to do therein that the Catholyke Church of Chriſt dothe, and taking ſome honeſt name as John oꝛ Thomas, oꝛ ſome other, yf it be a man chylde, and yf it be a woman chylde, then takyng Jone, oꝛ Katheryne, oꝛ ſuche lyke, let the perſon that ſhall chriſten the chylde, take water, as well water, ſea water, oꝛ rayne water, oꝛ other common water, (foꝛ no other lycour, as oyle, bloude, wine, Roſe water, oꝛ other artificiall water can be the matter of thys Sacrament.) And than let the Chriſtener begynne to caſt oꝛ poure the water vpō the childes head, calling it by the name they geue it, ſaying thus: John I baptiſe thee in the name of the father, and of the ſonne, and of the holy ghoſt. Amen. And if it be a woman childe, than let the Chriſtener ſaye thus, calling it by the womās name: Ione I baptiſe thee in the name of the father, and of the ſonne, and of the holy ghoſt Amen. Idē part. iii. que. lx. & lxvi.

Nowe that man oꝛ woman that thus dothe ſaye, and caſt oꝛ poure water vppon the chyldes naked heade in the tyme that he is ſayinge the foꝛeſayde preſcripte wooꝛdes, dothe myniſter well this Sacrament of baptiſme in the tyme of neede. And let the Chriſtener take heede that he leaue oute none of thoſe preſcripte wooꝛdes, noꝛ chaunge none of theym, noꝛ adde no moꝛe to them, and alſo lette hym remember to caſt oꝛ to poure water vppon the chyldes naked heade in the time beforꝛe he make an end of thoſe foꝛeſaid

wooꝛdes.

woordes: Iohn I baptise. &c. For yf the water be caste vppon the chyldes heade before the Christener begynneth to saye those woordes or els after that he hathe sayde the wordes, than the chylde is not christened. For the wordes wythoute the water is no Sacrament, nor canne doe no good, nor yet the water wythoute the woordes, and therefore they muste be toyned and go both together after the maner before sayde.

Moreouer ye muste note that there maye not twoo persones doo these twoo forsayd thinges, that is to saye, one maye not speake these wordes, Iohn I baptise thee. &c. and an other poure the water vpon the chyld in the meane tyme, and whiles the woordes be in saying, for if they doo, then is the chylde not Christened, and therefore it must be but one persone that must bothe saye the woordes without any longe interruption or pawse, and poure on the water.

Dionisius Areop. Hier. eccl. cap. ii. Cypri. li. i. epist. xii.

And where as the water of Baptisme hathe beene vsed euer synce the tyme of the Apostles in Christes churche to bee hallowed and sanctifyed by the Priestes prayer and inuocation of Gods holye spirite by the sygne and mysterye of Christes crosse, and in the name of the holy Trinitie, and by the infusion of the holye oyle into it, that by the vse of it, the synnes of hym that is baptised myghte bee washed awaye, and hee made cleane: yet in the tyme of neede and of sodeyne daunger when suche halowed water cannot be hadde, other cleane and common water wyl

wyll suffise.

Furthermoze, lyke as the holye Ghoste came downe from heauen in the baptisme of Chriſte, when hee was baptysed by Iohn, and visiblye rested vppon Chryste, declarynge the fulnesse of all grace to bee in hym, and all grace to proceede from hym: euen so wee be taught, that alwayes when thys Sacrament is duelye receyued and ministred in the name of the holye Trinitie, the holye Ghoste descendeth from aboue, and dothe inuisiblye reste vppon hym that is Baptysed, and woorketh specyall grace in hys harte to obeye GOD and hys commaundementes. And as the father of heauen by hys voyce whyche hee sente from heauen, testyfyed that Chriſte was hys wellbeloued Sonne, in whome he was well pleased: so oure heauenlye father in thys Sacrament testifieth to hys conscience that is baptysed, that hee is hys louinge chylde, and that nothynge is in hym that is dysplealinge to God. Marke, i.

Wherefoze (good people) considerynge that thys Sacramente of Baptysme is of suche necessitye, that no chylde (excepte the case of Martyzdome) can be saued and enter into the kyngdome of GOD, but by it, because euerye one beynge boꝛne in oꝛygynall synne, and so the chylde of Gods anger by hys natyuitye, cannot bee partaker of the pꝛomyse of saluatyon, and haue the merytes of Chryſtes passyon ap-

plyed

plyed to hym, but eyther by hys proper faythe, or els by the Sacrament of faythe, and seynge that younge Infantes haue not the vse of their reason and wyll', whereby they maye vnderstande the doctryne of our faythe, and so beleue theym selues in their owne persones: therefore if ye wyll haue your childzen come to Chzist, as he commaunded they shoulde bee brought to
Marke. x. hym, and rebuked theim that forbadde theym to be brought, and promysed the kyngedome of God to the onelye followers of thinnocencye of chyldzen, whome he embraced and layde hys handes vpon theym: ye muste procure wyth all your diligence to haue your childzen brought to baptysme, and to receyue the Sacrament of faythe, whereby they bee sette in the state of saluation, and be made partakers of Chzystes merytes. Lette not your chyldzen for your negligence accuse you in the last daye for the losse of their saluation, whiche they mighte haue had by baptisme, if ye hadde shewed your full endeuour.

And least anye man shoulde excuse hym selfe for lacke of matter or of a Minister, or of doctrine: God and his holye Churche hathe ordeyned Baptisme to be ministred in water, whiche is an element not farre to seeke any where, and hath permytted that in tyme of neede anye man maye bee minister of it, and for lacke of theym anye wooman, yea the verye moother of the chylde yf case so requyred, and for doctryne,

a litle

a litle lukkyseth, for the kourme of the Sacra-
ment consisteth but in thzee oz foure woozdes
whiche be soone learned. And lyke as chyldzen
were made giltye of oziginall sinne and damp-
nation foz an other mannes faulte: so they maye
be reconciled agayne to God and haue remission
of synne in Baptisme by other memes faythe.
Foz whiche cause euery chylde that is Baptysed
pzofesseth Chzistes fayth by the mouthe of the
churche which is repzesented by the godfathers
and godmothers, and likewise maketh hys co-
uenaunt with God to renounce the deuyll and
all his woozkes and bayne pompes. And ther-
foze all you that haue bene oz shall bee Godfa-
thers and Godmothers by offringe of childzen Aug. de
to Chzist by Baptisme in the name and fayth of temp. ser.
the Churche whiche you repzesente, and by aun- cxvi.
swering foz the childzen, haue made your selues
sureties foz the same: take hede to your charge,
that when the sayde chyldzen shall bee hable to
take knowledge, ye teache, oz pzocure them to
bee taughte, that fayth and pzofessyon whiche
they haue made by you, and to bee exhozted dy-
ligentlye to lyue a Godly and vertuous lyfe ac-
cozdinge to that pzofessyon whiche they haue
made in theyz Baptisme by you, and to obserue
the commaundementes of God and all thinges
whyche they haue pzomysed and bowed by you,
so that bothe you and they might passe ouer the
tyme of thys pzesente lyfe in the well vsinge of
Goddes graces geuen in Baptysme, labou-
ringe dayly to continue and to increase the same

in the feare and loue of GOD and good wor-
kes, that at the ende and ferme thereof
ye maye attayne the crowne of right-
oulneſſe whiche God wyll geue as
he hath promiſed to all them
that loue him, to whom be
al praiſe, honor and glo-
rye for euermore.
Amen.

Of the auncient and Godly Ceremonies pertayning to Baptisme, and what is ment and taught by them. Ser.iiii.



IN Baptisme (good people) beside the very ministracion of it, whyche consisteth in speakinge of a fewe formall wordes ouer the child baptysed by the minister of God and in dippinge the same chylde the same tyme in the Element of water, or in tyme of neede by powringe water vppon hym, whiche two thinges bee required of necessitye to the true mynystracion of thys Sacrament: there be also other Ceremonies vsed whiche be called Sacramentalles, and haue bene vsed vniuersally throughoute the holle Churche of Chriſte from the Apostles time tyll this daye, and were ordeyned to bee vsed, partely against the power of the deuyll, partely for the deuocion and instructyon of vs and them that bee baptised, for that cause I thinke it good to declare vnto you at thys time, which be those Godly and auncient Ceremonies of baptisme, and what is mente and taught by them.

The first Ceremonye whiche is called Exorcisme, is done withoute the Churche dooze, because the childe that is brought to be baptysed, is as yet no parte of Chriſtes catholike Church, but the childe of Gods wrath by hys natiuitye conceiued in sinne, and is vnder the power of the

deuyll tyll he be admytted into the Churche of Chriſte by baptyſme, and be made a membre of the ſame Churche by regeneration and the renuing of the holy ſpirite, for whiche cauſe, the holy Churche vniuerſallye and after one maner vſeth firſt of all this exorciſme, whiche is an adiuration of the deuyll in the name and power of the holye Trinitie to departe from that creature of God whyche he poſſeſſed before, whereby the chylde is delyuered from the power of the deuill that ſtoppeth him all that he can from the Sacrament and the grace of the ſame, and is prepared to be tranſlated and brought into the kyngdome of Chriſte. Here plainely appeareth how the prince of this worlde is caſt foorth, and how the ſtronge prince is bounde, and hys veſſels bereafte from hym, and broughte into the poſſeſſion of the ſtronger conquerour that hath taken captiue the captiuitie it ſelfe, and hathe geuen giftes to men. Lyke as kinge Pharao in Egipt oppreſſinge the people of Iſraell with impoſtable woorkes and kepinge them in thraldom and ſlauerye, and not ſuffringe them to depart from Egipte at the meſſage of God by Moyſes and Aaron, was ſondrye and dyuers wayes plaged by almightye God, and yet ſtyll dyd obſtinately withſtande God, tyll he and all his armye was drowned in the read Sea: euen ſo the deuyll kepinge in bondage and thraldome the reaſonable creatures of god, is continually plaged & ſcourged by theſe exorciſmes and adiuracions, in the power and name of God, and yet he beyng obſtinate

Aug. epiſt. cv.
De ſimbolo. li. i. ca. i.
Contra Iulianū. lib. i. cap. ii.
Aug. de eccleſ. dog. ca. xxxi.
Ioan. xii.
Luc. xi.
Epheſ. iiii.
Exod. xx.

tyrante in hys malycyous tyrannye, dothe not wholly dismysse and suffer the sayd creatures of GOD to departe out of his dominion tyll they come to the water of Baptisme (wherof the read Sea was a figure) and there is he ouerthrowen, and the childe baptised sette at lybertye by the mightie hande of God, to serue him al the dayes of his lyfe. In this exorcisme there bee vsed dyuers thinges. Firste the partye that is baptised geueth his name to Christe, eyther by him selfe, if hee be of age, or by his Godfathers and Godmothers, as representing the Churche, wherby we be taughte, that he renounceth vtterlye the deuill his former possessour, and now geueth his name to be taken as a souldiour of Christ, and to be from henceforth vnder his dominion and obedience. So longe as he remayned in the possessiō of the deuyl, he bare no name, but as soone as the name of GOD is called vpon ouer him, than hee taketh a name, and begynneth too bee wrytten in the booke of lyfe. Nexte the geuinge of the name, the chylde baptysed, is marked with the sygne of the crosse in dyuers partes of hys bodye, whereby we vnderstande that now he is receyued into the army of Christ, and taketh hys souldyours coate and his badge vppon him, whiche is the crosse of Christ, vnder whiche he professeth to make warre againste the deuyll duringe his lyfe. Whiche crosse the deuyll feareth marueylouslye because he was once bea-

1. Cor. x.

ten and ouercommed with that rodde, and as
God when he plagued the Egiptians, woulde
Exod.xii. not suffer the Aungell to kyll any persone, nor
yet to enter into the house, but to passe by the
house, where the bloude of the Paschall lambe
was sprynkeled vppon bothe the postes of the
dooze: euen so the deuyll that is the destroyinge
Aungell dare not come nere to kyll, but flyeth
from hym that profesſeth to fyghte vnder the
Mark.viii. crosse, and so in verye dede taketh his crosse vp-
pon him and foloweth Chryste. The lyke is
Ezech.ix. shewed in the Prophete Ezechiell, howe that all
they in the city of Hierusalem that were marked
with the letter taff. T. in their forehead, (whyche
is the verye sygne and prynte of the crosse) were
saued and delyuered from the plague and swoord
of Gods Aungell. And this sygne of the crosse,
Aug.in is marked vppon the chyldes foreheade, as in
Psal.xxx. the place and seate of shamefastnesse, to thyn-
tente he shoulde neuer bee ashamed to be a Chri-
stian, and to folowe the doctryne and woord of
the crosse, whiche was an offence to the Iewes,
and thought foolishnesse to the Gentiles: but to
i.Cor.i. vs and all them that be saued it is the vertue,
the power, and the wysedome of GOD. The
same sygne also is marked vppon the chyldes
eyes, whereby we be taughte that he is elected
and prepared to see GOD in thys worlde by
true faythe, and in the nexte worlde to see hym
face to face in the fruition of hys glorye.

His

Hys eares be also signed wyth the crosse, declaringe that he is nowe dedycate to GOD, to heare hys woorde and to learne the truthe of hys Catholyke doctryne, and to obey the same in hys lyuinge, and to stoppe hys eares from the hearinge and beleuinge of errour and the false doctryne of Heresie. Lykewise his nose is sygned wyth the crosse, to thyntente he shoulde alwayes remember to lyue so, that hys doynges and woorkes bee a swete sauour to almyghtye God. Moreouer his brest and mouthe be signed wyth the crosse, that by the vertue thereof he shoulde conceyue and beleue in hys harte the true faythe of Christe to his righteousnesse, and shoulde with his mouth speake and confesse the same faythe to hys saluacyon, without feare of anye daunger or trouble that myghte worldlye come to him thereby. And laste of all hys shoulders be signed with the crosse, to the intent he shoulde take vppon hym to beare the swete yocke and lyghte burthen of Goddes seruyce, accordinge to the commaundement of oure Sauioure Christe, saying: take my yoke vppon you, and learne to bee meke and humble in harte, and ye shall finde quietnesse and rest in your soules. After the sygne of the crosse, foloweth the Ceremonye of puttinge salte in the childes mouth, whereby is signified that the childe is prepared and made the salt of our lord, and a swete vessel to receyue into it the salt of gods heauenly wisdome, of his spiritual grace, by the presẽce of gods holy spirit

ii. Corin. ii.

Rom. x.

Mat. xi.

Origen. hom. vi. in Ezechielẽ.

and that all his woꝛdes and dedes ought to be
ſauourye and well ſeaſoned with the ſayde hea-
uenly wyſedome and grace, not putrifyed by the
woꝛmes of ſynne, noꝛ yet ſmellinge euyll by the
coꝛruption and poyſon of abhominable iniquity.
After this, like as our ſauiour Chriſte when he
Marc. vii. healed the deafe and dombe manne, he putte his
fingers into his eares, and with his ſpittle touched his mouth and ſaide, Bee thou opened: euen
ſo after that maner, the Pꝛieſt in the perſone of
Ambroſ. Chriſte doth open the eares and touche the noſe
lib. i. de Sa- of the childe that is boꝛne ſpiritually deafe and
cra. cap. i. dombe, that he ſhoulde nowe begynne to beare
the voyce and woꝛde of GOD, and to obey
hys mooſte holye commaundementes, hauynge
the eares of hys harte opened to vnderſtand and
appꝛoue that whyche is the good, well plea-
ſinge, and perfyte wyll of GOD, and alſo
that he ſhoulde haue diſcretion by the openinge
Rom. xii. of his inwarde ſmellinge to diſcerne the good
ſmell of lyfe from the euyll ſmell of death, and
ii. Cor. ii. to receyue the ſwete ſauour of Gods knowledge
by the vertue of the incarnacion of Gods ſonne
(which is ſignifyed by his ſpittle,) and to thinke
continuallye vppon ſuche thynges as bee true,
Col. iiii. chaſte, iuſte, holye, and of good name and fame,
and that the power and illuſions of the wycked
ſpirite the deuyll might bee reſtrayned, and that
the grace of GOD might bee geuen to the
childe, whereby the ſpiritual effectes and al that

is

is taughte and signified by these Godlye Ceremonies mighte be wrought in the childes soule: The Priest with them that represent the whole Churche saye the Pater noster, and make theyr moste humble prayer to almightye GOD, and in spirite and trueth do cal vppon his name, and after all these thinges done without the doze of the Visible Churche, whereby is signified the true Churche and misticall body of Christe, oute of whiche the chylde remayneth tyll he bee baptysed: at laste they enter into the Churche, and bringe the childe to the fountayne of baptisme, and there is made the solemne league and couenaunt betwene GOD and man. First the league and bowe of the mans parte with God, when he voluntarily by three solemne professions, renounceth the deuyll and all his woorkes, and all his pompe and pryde. The pompes of the deuyll bee the vnlawfull desyres that defyle the soule, as the desires of the flesshe, the desires of the eyes, and the ambition of the worlde.

Tertul. corona milit. Chrys. ho. vi. ad coll. Aug. sim. bolo. li. iii. cap. i.

He that wyll ouercome the worlde, muste ouercome these three thinges whyche bee in the worlde, and thereby shal he ouercome the deuyll that by perswasion of these three deceyued the worlde. On the other syde the league of Gods parte wyth man, is to remytte hys sinnes, to receyue him as hys sonne, to endue him with his holye spirite, and to bringe him to eternal saluation. This league and couenaunt is neuer

broken

broken of Gods parte, but whosoeuer beleueth and is baptised, shall be saued, which promise of
Marc. xvi. our sauiour Christe is euer fulfylled, excepte the man breake his vowe and promise before by seruinge the deuyll and doynge his workes, and so finally loose by sinne the grace whiche is geuen vnto him in baptisme. After this league made, the child is anoynted with oyle vppon the breast, to the intent he should vnderstand when he commeth of age, that the holy ghost (which is signified by the oyle) shoulde alwaies possesse his hart by faith, and alwaies dwel in that hart by charitie as in a holye temple, euer in all aduersytyes comfortinge it with the oyle of spiritual ioy and gladnes: and he is also anoynted in the backe, that he should vnderstand, that the same faythe whiche he hath receiued into his hart, oughte to be exercised with good woorkes to the glorye of god and the edifyinge of his neighbour. And so is he anoynted as a champion of Christe, as one
Ambros. lib. i. de Sacra. cap. i. that euen than entreth into the battayle of thys world, to fight with the deuil and al his wicked Aungels. And because Christ sayde, he that beleueth and is baptysed shall be saued, therefore the partye that is brought to be baptised, is inquired and asked what he beleueth concerninge the holye Trinitye and all the other artycles of our common Crede, and yf he bee of age and discretion, he professeth hys owne faythe in hys owne persone, withoute the whiche profession

syon he maye not be admytted to the holye Sacrament of baptisme. And this fourme was alwayes obserued in the beginning of the church, when menne of perfyte age were baptised, but after that the multytude of the Gentiles were conuerted to the faythe of Christe, the holye Churche prouydinge for the saluation of theyr chyldren, whiche can not be saued but by regeneracion of the water and the holye ghost hathe euer vsed to baptyse them in the Sacramente of faythe, that lyke as they were alyenated from GOD by an other mannes synne: so they myghte bee reconcyled agayne to GOD by other mennes faythe. So that the holy Church oure mother aunswereth and professeth the true faythe for the chyldren, and make the promyse for theim, tyll they maye vnderstand that fayth, and kepe that bowe whyche is made in theyr names by the Churche their mother. Than after the profession of thys faythe, the partye is asked whether hee wyll bee baptysed or no, because no manne hauinge the vse of hys wyll is saued wythoute the consente of hys wyll, and when he aunswereth or it is aunswered for hym, that he wyll: than is he putte into the water thryse, and baptysed in the name of the father, and of the soune, and of the holy ghost, in whyche thynge consysteth the greate mysterye or Sacramente of baptysme, where the flesthe is washed and the soule made cleane, nis-

Aug. ad Bonifacium de baptismo. Tertul. de resurrec-

where

where the inward man is made new, and Christ is fourmed in the minde of man, wher the deuill the olde tyrante and vsurper is driuen awaye, and god the right owner & possessor is brought in: Than are we (as saint Paule saith) buried with Christ by baptisme into death, that as he rose from death by the glory of the father, so wee shoulde likewise walke in a newe lyfe. Wherby we vnderstande, that lyke as Christe dyed, and rose againe the thirde day, and lyueth euermore: so euery man when he renounceth the deuyll he dyeth to synne, and kylleth the woorkes of the flesche in him self, and when he is dipped and put vnder the water, than is he buried to sinne as Christe was putte within the earth in the sepulchre, and when he is thrise putte vnder the water, he representeth the three dayes of Christes buryall, and when he is taken foorth of the water againe, than doth he rise a newe manne, as Christe rose oute of the Sepulchre, and oughte to dye no more by seruinge of sinne, but to lyue continuallye in righteoulnesse and holynesse all the daies of his life.

Eusebius. Emis. orat. de corp. & sang. Rom. vi.

Gregorius li. i. epis. xli

And although the old and auncient tradition of the Churche hathe bene from the beginninge, to dippe the childe three tymes in the water, as Christe laye three dayes in his graue: yet that is not of such necessitie but that if he bee butte once dipped in the water, it is sufficyente, yea, and in tyme of greate perylle and necessy-

Gregorius vbi supra.

tye,

tie, if the water be but powred vpon his head, it wyll suffyse. Nowe when the baptisme is done, the childe is anoynted in the crowne of the heade with the holy Chrisme, whereby we be taughte that he is by the Unction of the holy spirite, incorporated and grafted into Christe who is the heade of his mistical body the Church, and there is he anoynted and made a spirituall kinge to rule and ouercome his owne carnall affections, and also is anoynted and made a spirituall priest to offer vp spirituall sacrifyces to God in a pure hart, and so he taketh of this holy Chrisme and of Christe, the name of a Christen man, beyng anoynted into euerlasting life, which he is bounden to seke and procure all the meanes he can, althoughe it were wyth the losse and spendynge of thys temporall lyfe here. And by and by after he bee anoynted wyth the holye Chrisme, he hathe a whyte vesture or Chrisome putte vppon hym, whyche declareth that the chylde hathe nowe putte of the foule and fylthye cloutes of synne, and hathe putte on the chaste garmente of Innocencye and clennesse of a newe lyfe, whyche he oughte wyth all dylygence to keepe vndefyled and to presente it before the iudgemente seate of Chryste, for thatteyninge of eternall lyfe. And also a ware candle burninge is putte in hys hande, whereby is signifyed the lighte and truth of Christes doctryne, and that his duetye is to fulfyll that in hys lyfe, whyche Christe taught in hys Gospell, saying: Let your lyght shyne so before menne, that they maye see

Aug. in Ioan. tract. xxxiii.

Ambros. de Sacra. Lib. i. cap. vii.

Ambros. de iis qui mist. initiantur. cap. vii.

Math. x.

your

youre good woorkes and glorifye youre father which is in heauen, and he that preserueth and kepeth this candle vnquenched tyll the daye of our lorde, shall amonges the fyue wise virgins, enter in with the spouse to the heauenlye marryage. Thus I haue declared vnto you (good people) all the ceremonies vsed from the beginning of Christes Church vniuersally in the ministracion of baptisme, and what is ment and signifyed by them, wherby we know perfitely both the effectes of baptisme, and also the duetie of hym that is baptysed, whiche I praye you and exhorte you in gods name both to remember youre selues, and also to teache your children them assoone as they can vnderstande, and amonges all other, specially that solemne couenaunte, promyse, and vowe, whyche they haue made for the renouncinge of the deuyll, his woorkes, and all his pompe and pryde, teache them that thys promise is made, not to an earthlye man, but to God almightye and all hys holye aungels, who hath power to destroye and caste into hell bothe bodye and soule of hym that kepeth not hys promise, and teache them to renounce and forsake the deuill, not in woordes onlye, but in their dedes, not in the sounde of their tounge, but in all their conuersacion, and teache them that they haue to doo in their conflicte with an olde craftye and mightye enemye, againste whom if they preuayle as they can not without their owne great diligence, and the special ayde of Goddes holye spirit (whereof they be alwaies

Mat. xxv.

Aug. de simbolo. lib. iiii. ca. i.

alwaies sure): than wyll GOD kepe hys parte of the league and promyse, that is to saye, he wyl saue them by grace in this world, and by the fruicion of his glory in the next world, through the merites of Christ his sonne, to whom with the holy ghost be al glory and praise.

Amen.

The fifth Sermon.

Of the Sacrament of Confirmation. Ser. v.



After that a man by receyuing the Sacramente of baptisme is borne agayne, and made a member of Chriſtes miſticall bodye: it is ordeyned by our ſauiour Chriſt and hys holy ſpirite, that he ſhould alſo receiue the Sacrament of Confirmation, and thereby be confirmed and made ſtronge in that grace whiche he receyued before, for which cauſe I thynke it good at thys time (good people) to declare vnto you what ye ought to think of that Sacrament of Confirmation, and what ſpirituall grace and effecte it worketh in hys ſoule that is confirmed, and what is euerye mans dueties to dooe that hath receyued it. We oughte to think that our ſauiour Chriſt did inſtitute thys Sacrament concerninge the grace and effecte of it, firſte when he dyd promiſe to ſende to his diſciples the holy ghoſt, and alſo when he dyd perfourme the ſame promiſe by geuing to them the holy ghoſt. Many times did he promiſe to ſende the holye ghoſte, but ſpecially a litle before hys aſcencion, when he ſayde: I ſhall ſende vnto you my fathers promyſe, but remayne you in the citie tyll ye bee indued with ſtrength and power from aboue. And agayne he ſayde, ye ſhall receyue the vertue of the holy ghoſt comming vppon you, and ye ſhall be witneſſes of me in Hieruſalem, and in al Iury and Samaria, euen to the worldes end. This promiſe

Iohn. xv.
Act. ii.
Luc. xxiiii.

promise he performed vpon Whitsonday when the holy ghost came downe and rested vppon the Apostles in a visible signe as in fyerye tongues, wherby we may vnderstād, that as the Apostles were cōfirmed immediatly by the holy ghost himself without the ministracion of any minister: euē so the same grace and strength is geuen by the sacrament of Cōfirmacion to vs all that be baptised before, according to ỹ measure of gods gift. Which thing is proued manifestly by the doinges of the Apostles. For when they herd tell that the Samaritanes had receiued the word of god, and were baptised by S. Philip, they sent thither S. Peter and S. John, who when they came they Act. viii. praied for thē, and layd their handes vpon them and they receiued the holy gost in a visible signe. And an other time S. Paule baptised certeine men at Ephesus, and when he had layd his han- Act. xix. des vpon them, they receiued the holy ghost, and they spake with tongues and did prophecy. By this imposition or laying of the Apostles hands vpon them, is ment this Sacrament of Confirmacion, by which the holy ghost is geuen, of whō they receiue increase of their former grace geuen in baptisme, a spiritual strength against all tentacions. And this grace in the beginninge was geuen in visible signes of fyery tonges, and they spake also miraculously in diuers tonges, and they prophecied. But when this visible signe did cease and appeared no more, and yet the same Basilius de spiritu S. cap. xxvii. grace was geuen that was geuen before: than the fathers of the primatiue Churche and suc-

cessours of the Apostles by the inspiracion of the holy ghost, and by the tradicion of the very Apostles, did minister this sacrament with the holy Chrisme, so that the imposition of the bysshops handes, outwardly anointing the party baptised with the holy Chrisme vpon his forehead wyth the wordes therunto belonging, is the sacramēt of Confirmation signifying and working in the soule of man, the inwarde vnction of the holye ghost with the greater and further giftes of his manyfold grace. The necessity of this sacrament of Confirmation is not of such importance as it is of baptisme. For without baptisme (if it may be had by any meanes) it is vnpossible to bee saued. But if a man or child after baptisme chaūce to dye in his innocency without deadly sinne, his baptisme and regeneracion onely is sufficient to his saluation, and his death is to hym a Confirmation, because after death a man can sinne no more. But if the childe or man do lyue after baptisme, because he is than ledde into the wilderness of this worlde, and there is tempted of the deuyll his ghostly enemy, who goeth about lyke a ramping Lion seking whom he might deuour, and also is tempted by the wicked worlde, some times by the terrour of aduersitie, other tymes by the flattering and deceitful face of prosperity, and hath also within him selfe lurkinge a secret and busy enemy of his flesche alwaies rebellinge againste his spirit: therefore hath he nede of further ayde of grace, to be more able to withstand his enemies, which aide of grace god geueth him by

Dionisius Areopag. cap. iiii. part. iii.

Aug. de Trinit. lib. xv. cap. xxvi.

Math. iiii.

i. Peter. ii.

Galat. v.

by this sacrament of Confirmation, wher he receiueth the same holy spirit, that he receiued before in baptisme, but to a diuerse end, & in diuers giftes. For in baptisme he was borne again spiritually to liue: in cõfirmatiõ he is made bold to fight. Ther he receiued remission of sinne, here he receiueth increase of grace, ther the spirit of god did make him a new mã, here ỹ same spirit doth defend him in his daũgerous cõflict: ther was he washed and made cleane, here is he comforted & made strong. In baptisme he was chosen to bee gods sonne, & to be an inheritour of his heauenly kingdom, in Confirmation god hath geuen hys holy spirit to be his tutour, to instruct him & preserue him that he lose not by his foly that inheritaunce whiche he is called vnto: In baptisme he was called and chosen to be one of gods souldyours, and had his white coate of innocency deliuered vnto him, & also his badge which was the red crosse, the instrument of Christes passion set vpon his forehead, and other partes of his body: In Confirmatiõ, he is incouraged to fight, and hath the armour of God put vpon him which be able to beare of the fyery dartes of the deuil, and to defend him from al harme, if he will vse them in his battayle, and not put himselfe in daunger of his enemies by entring the field without thẽ. By this we maye vnderstand the goodnesse and effectes of this Sacrament, and how necessarye and expedient it is for a man that would liue wel in thys worlde, and to bee able to auoyde sinne. For what doth it profite a manne to aryse when

Melchiades papa. epist. decretali.

he is fallen excepte he be stayed from fallinge a-
gaine? As in baptisme a man lying in sinne was
set vp vpon his feete, and made able to walke in
the wayes of god, which be mercy and trueth: so
in Confirmation he is staied from fallynge, and
made able to indure the paines of the iourney, &
to passe through the straites and daungers that
may chaunce. And also there is geuen in this sa-
crament by the holy ghoste, great consolation in
all troubles and aduersities, bothe to take com-
fort him selfe & with gladnes to beare his crosse
with Christe, & also to geue comfort to al other,
that by any occasion shall come in distres. Expe-
rience of thys wee maye see in the very Apostles
them selues, and specially in S. Peter that was
the first and chiefe of all the other. For when our
Iohn. xiii. sauiour Christ had declared that he was cleane,
and had shewed vnto him so muche of his glorye
in the mountaine as he coulde beare, where hee
heard the voyce of the father testifying Christ to
Mat. xvii. be his sonne, and saw with his eyes hys meruey-
lous worckes, and didde miracles in the name of
Luke. ix. Christ him selfe, and walked vppon the Sea at
Mat. xiiii. Christes cõmaundement, and was so familiarly
vsed of Christ, that he said he was ready to goo
Luke. xxii to prison with him, and though he shoulde suffer
Mat. xxvi. death with him, he would neuer deny him: yet for
al this lacking as yet the strength of gods spirit,
he was affraied of one litle maide, and by and by
denied Christe, & sware twyse that he knew him
not. And beside al this after Christes resurrecti-
Mat. xxvi. on, when he had receiued a message from Christ

and

and had sene him selfe, and was much comforted by him: yet he kept him selfe priuilye in an house with the reste of the Apostles for feare of the Iewes. But after that he had receiued the holye ghost, whiche Christ promised to send, and was confirmed and indued with spirituall strengthe from aboue: than began he with the other Apostles to speake boldly the word of god, & to beare witnes of Christes resurrection, & was nothing affrayde of the mightie princes of the world, but contemned al there threatninges, and glorved in their tribulations, and reioyced that they were thought worthy to suffer either shame or deathe for the name of Iesus, takinge this for a rule of their liuing, rather to obey God than man. For this same intēt and spiritual effect (good people) receiue we the holy ghost in our Confirmation, that wee shoulde be established in the giftes and graces before receiued in baptisme, ỹ we lightly fall not frō them againe: that we should be made hardyer and more bold to confesse our fayth, not regardinge any daunger or peryll that mighte come to vs therby: and that we should constantly withstand all the assaultes and tentations of the deuyll, the worlde, and the flesche, and neyther shrinke for feare, or geue ouer for paine, nor cease for shame, but with patience and continuaunce keping our promise, bearinge our crosse, & not yelding to our enemy, should with sure hope looke for the crowne of righteousnes, which god wyll geue to all them that loue hys comminge. Bernard. Ser. de diuersis gendo deo ii. Tim. iiii.

These Godlye effectes be taught and sygnyfyed

vnto vs, by the matter of this sacrament, and by the other ceremonies which be vsed in the ministracion of it. The matter of it is ỹ holy Chrisme which is mingled and made of two thinges, oyle Olive, and balme. By the oyle olive is signifyed the infusion of grace, and the feruent zeale & charitie towardes the maintenaunce of Chrystes faith, wherwith he is indued that is confirmed. By the balme is signified the swetenes of gods holy spirit wherwith Christ doth allure vs, and draweth vs to his seruice, & also wherby we are made a good and swete sauour to God, repleny-
Philip. i. shed with the fruite of righteousnes to the glory and praise of god, and to the good example & edifying of our neighbour. With this holy Chrisme the man or chyld is anointed in his forehead by the impositiō of the bishops hādes with the signe of the crosse. By the imposition of handes, is signified the strength of the holy ghost, wherewyth we be indued in our Confirmation, to thintent we might be able to stand in our faith, to aboūd in hope, and to grow in charity in good workes. And the crosse is signed in our forehead that we shoulde neuer be ashamed of oure Lorde Jesus Christ, nor of our religion, but should stedfastlye resist the tentations of the deuill, and ouercome with pacīēce the troubles of this world, alwaies glorying in the crosse of Christ, and laboringe to come to the felowship of his passions, that so we might be partakers of his glorious resurrectiō.

After confirmation the party confirmed hath a blow of the cheke geuen him by the bishop, to the intent

intent he shoulde know and remember, that hys religion and profession, is mekely and gladlye to suffer the shame, rebuke and tribulation of the worlde for the name of Christ, and for righteousnes sake, without grudging against God, or reuenging of his owne quarel, and so in peace and patience to possesse his soule. Therfore I beseche you brethren doe not neglect this holsome & profitable sacrament, but diligently consyder what ayde and what grace is geuen vnto you in it, & if by your negligence & fal ye haue lost that grace, for a great part: yet it may be recouered agayne, not by a newe Confirmation, which may not be iterate, but by your inward conuersion & faythfull penaunce, and after ye bee risen and haue recouered your strength agayne, than take better hede, and do not make heauye, nor dryue not away the holy ghost from you, who flieth alwaies from fained ypocrisy & wil not dwel in that body that is subiect and seruaunt to synne. And lyke wise be you carefull and diligente to haue youre childzen confirmed in this grace, & to be indued with these excellent giftes of the holye ghoste, by receiuing this holy sacrament in the catholik churche, and specially they whose chyldzen were baptysed of heretykes in the tyme of any scisme and out of the catholike Churche. For although they did than receiue the sacrament of baptisme whiche may not be ministred to them again, lest we should shew our selues to crucifye Christe againe: yet they did not than and there receiue the grace of baptysme beinge oute of the Churche,

Act.v.

Aug. de eccle.dog. mat.ca.lii.

but may nowe receiue the grace whiche they lacked before, and be reconciled to god, and be made members of his holy catholike Churche, and so in tyme be admitted to receiue the blessed bodye and bloud of our Lord Jesus Chriſte. Whiche thinges yf you procure for them, and bothe they and you stand stedfastly in that same grace to your lyues end: ye may perfytly trust to atteyne that glory which shal be reueled and geuen to all Gods electe people in the last day by the merites of our sauiour Chriſt, to whom with the father and the holy ghoſt be al honour and prayſe, for euermore Amen.

Of the seuen gyftes of the holy ghost geuen in the Sacrament of Confirmation. Ser. vi.

Wheras it is declared vnto you (good people) that in the Sacramēt of Confirmation, the holy ghost is geuē to him that is confirmed, not for the making of him a new man or the childe of God, and the inheritour of the kingdom of heauē, for which purpose he was geuen before in baptisme, but to cōfirme him in that grace he hath receyued, and to ayde him in hys spirituall battayle wyth his ghostlye enemyes, and to defende hym in his conflictes, and to comforte hym in hys trauayle, and to bee his tutour in kepinge him from fallinge, and to make him stronge & able to resyst and ouercome his enemies, all whiche thynges the holye ghoste worketh in the hart of the partye confirmed, by indueing him with his vii. principal giftes: therfore I intende God wyllinge at thys time to declare vnto you, which be those seuen giftes, and how they be vsed to auoyd the suggestions and assaultes of the deuyll. These seuen giftes be set forth by the prophet Esai, where he saith of our saiuour Christ, that there shall a rodde or branche spring forth of the roote of Iesse, and a floure shall ascende from that roote, and the spirite of god shall rest vppon him, the spirit of wysedome and vnderstanding, the spirite of counsell and strengthe, the

Esay. xl.

spirite

spirit of knowledge and pitie, and the spirit of the feare of god shal replenish him. Which seuen giftes do not onely rest vpō Christ as mā being the hed of his misticall body the churche, but also vpon euery one of vs that be made mēbers of the same body, & the holy ghost dwelleth in his soule that hath these giftes & alwayes defendeth hym frō his enemies, & whē he loseth or quencheth them by yeldinge to his enemye, than the holye ghoste withdrawe weth his gracious presēce from him, tyl he by penaunce and prayer recouer them againe. And these giftes (after the maner of holye scripture) be termed & called by the name of spirytes, not that they be the substaunce of the holy spirit of god, but that they be wrought in oure soules by his motion, inspiration, & spiritual vnction, & do make that man a spirituall & godly man that hath them & vseth thē. Now for what intent the holy ghost doth geue thē to a man that is confirmed, you shal plainly perceiue if ye will consider the maner & order of the deuils tentation in vs. There be vii. capital vices called deadly sinnes, from which as frō seuē welles or fountaynes all other vices & corruptions of the soule do spring & procede. These be the nets and snares that the deuil laieth to intrappe and catche a man in. And considring that he is so mighty being the prynce of darknes, & so malitious, neuer ceasinge to deuoure vs, and so crafty, knowing in what point we are most weake to withstand, & being practised fro the beginning of the world in such feats, he wyll not fayle to intangle vs with these vices

Greg. super. Ezechiel. hom. xix.

his snares, except we haue the assistãce & ayde of gods holy spirit to helpe vs, & be vigilãt our selues to take hede to our fete, & with faith & prayer put awai his darts. And because we be weak of our selfes, & not able to match and ouercome this our mighty & crafty enemy: therfore the holy spirit of god our tutour & defẽdour, being of more strẽgth thã the deuil is, hath armed vs w seuen other giftes contrary to the deuils seuen snares or dartes, & hath also bound him that he shal not tẽpt vs further, than we being thus armed & aided, be able to withstand. And because these his vii. gifts be as it wer the sedes of godly liuing sowẽ in the groũd of our harts, he causeth out of thẽ other seuẽ vertues to grow, wherby a mã is made able not onely to auoyd the seuen snares of the deuill, but also is inwardelye beautified & inriched & made an happy man, for which cause these vertues be called beatitudes. And in case a mã lose these gifts, & vertues, our sauior Christ hath taught vs a mean to recouer thẽ again, whiche is prayer, & for that euery man is not of that wisedõ & learning, as he can particulerly & in proper termes aske that he nedeth, therfore hath he taught vs one forme of prayer cõteining seuẽ petitiõs, wherof euery one of thẽ is directed in order to the asking & atteining of one of the forsaid seuẽ giftes & vertues. Thus are we euery way on gods part prouided for sufficiẽtly, & may easely ouercome the deuil our enemy, if we list to take pain & fight as our duetie to almighty god, & regard to our soules health. 1. Cor. x.

do require. And that ye maye the better vnder-
stand this that I haue spoken in general, I shall
by gods help for your edyfying, declare shortly &
particularly how euery vyce is ouercõmed wyth
the contrary gift of the holy ghoste. And firste to
Eccles. x. begin at pryde which is the roote and beginning
of all synne, the mother of death and misery, and
Esay. xiiii. the verye cause why the deuyll was expelled out
Gene. iiii. of heauen, and man out of Paradyse, ye maye
consyder that the deuyll by pryde laboureth to
take god from vs, whom we are most bounde to
loue and serue, and dayly tempteth vs, eyther to
thynke and esteme that good qualitie, which we
haue to come of our selfe, and not of god, or elles
that it is not freely geuen but fullye deserued of
our party, or els to boast our selues to haue that
wee haue not, or els to despise other and to labor
to appeare synguler, or els by one meanes or o-
ther he prouoketh vs to contemne god, & not to
regard our state and condition. By this dart he
Aug. ser. domini in mõte. li. i. laboureth to wounde our soules, agaynste the
whyche the holy ghoste hath armed vs wyth his
gift of the feare of god, not only with the seruile
feare of the paynes of hell, whiche is the begyn-
Prou. ix. ninge of wisedome, and goeth away at his com-
i. Iohn. iiii. minge by charitie, but also with the reuerente &
chaste feare of gods maiestye and goodnes that
remayneth for euer, whereby a manne forbea-
reth to offend God, and is careful to please and
seruе God, as the wyse manne counselleth, say-
Eccles. ii. ing. Sonne, when thou commest to gods seruice
stand in feare, & prepare thy soule to tentatyon.

Thys

This feare of God is the roote and keper of all religion, in which except a mā kepe him self stedfaste, the house of vertues builded in his soule, will soone decaye and come to ruine. And it is geuen vs by the holy ghost as a present remedy e against pryde, as S. Paule saith, Noli altū sapere, sed time: be not proude & hye minded, but feare. For by feare, a man is awaked out of the slepe of negligence, his cōscience is examined if any fault be done, & he is made careful for his life present, & desirous of the life to come. Out of this roote of feare springeth the godly flowre of humilitye whiche is called pouertie in spirite, whereby a man geueth god the glorye of that vertue he is indued withal, and is himself content wyth the fruite of the same, and is estemed but litle in his owne sight, be he neuer so hye in knowledge and dignitie, and putteth his trust and glory neither in him self, his strength, his vertues, his workes, or his riches, nor yet in no other creature, but in his lord God alone, and is therfore made moost happy, and put in sure hope to attayne Chrystes promise of the kingedome of heauen. And if he shal perceiue by his negligence, these two giftes of feare and humility to be diminished or decaied in him: than let him streight runne to praier, and aske them of God in the first peticion of hys Pater noster, which is, halowed be thy name. Wherein he asketh that he maye in al thinges glorify e gods name by humility, and not his owne name by pryde, acknowledging al goodnesse to procede from God, and labouringe to honor hym by hys good

Bernardus Ser. de sep. tem donis. Eccl. xxvii

Rom. xi.

Mat. v.

Aug. Ser. dom. in mōte. li. ii.

good life. The second dart of the deuil is enuy, for of pryde groweth enuye, and as he by pryde robbed man of the loue of god: so by enuy he robbeth man of the loue of his neyghbour, and alwaies tempteth man to beare gall in hys harte and poyson in his tonge, to reioice at the aduersitie of his neighbour, and to be sory at his prosperitie, to wiche his neighbour euill and to speake euil of him behind his back. Against this dart of the deuil, the holy ghost hath armed vs with the gift of pity, wherby we be armed and instructed to haue compassion of our neighbours aduersity, to beare the infirmities of other, to wish well to al men for gods cause, to procure as much as we can their commodity & preferment, and with deuout affectiō to honour & to do our dueties next god, to our parentes, to our countrey, to our princes, to our masters, to our children and familye, to our neighbors all, be they frendes or enemies, that is to saye, to shewe reuerence to our superiours, to shewe conformitie to our equalles, and to shew relefe in word and dede to our inferiours. Out of this roote of pitie, springeth the Godlye vertue of mekenes, for he that is wel affected towardes the seruice and honour of God, and studious to do his duetie towardes all degrees of men, shall shew him selfe to be not heady, stiffenecked & enuious, but meke, gentle, and tractable, not resisting euyll, but with good ouercomming euil, & therfore this meke man may wel be called happy, which by gods promise shal inherit & possesse the land of ỹ liuing. And if this gift of

pytie

pitie, or the vertue of mekenes chaūce to decay or be lost by the enuy of the deuyl: than let him pray the effect of the second petition, which is O father let thy kingdome come, either to vs that we may be as thou art, and teacheth vs to be humble and meke in oure owne hartes, & so haue the (who is eternal rest) dwelling in our soules, or els let thy kingdome come frō heauen to earth in the clerenes of the glorious comming of our lorde Jesus Christ, whē the meke men shal heare him cal the blessed people of his father to his kingdome, and therfore shal reioice & be glad for euermore. The third bolt that the deuil shooteth against a man, is yre, for of enuy groweth yre, when he enuyeth his equall or superiour vpon a small occasion eyther geuen or taken, he is stirred to indignation, malice, swelling of mind, and euil lookes, or els to chyding and brauling, and so in processe to iniury, vengeaunce or murder. Wherin appeareth hys greate folye. For noughtye anger resteth no where but in the bosome of a foole, because it is great folye to thrust a sworde through his owne hart, to thintent he might hurt the coate of hys enemy, which thing euery angry man doth, that vsurping the office of God, seketh to reuenge his own quarel, & thus the deuil as he by pryde robbed him of his loue to god, & by enuy of hys loue to his neighbour, so now by yre he robbeth hym of the loue of him selfe. Against this fyery darte of the deuyll, the holye Ghoste hath armed vs with the gift of knowledge, whereby we knowe howe to walke vprightlye and without offence

Aug. de Ser. domini in mōte lib. ii.

Mat. xxv.

Psal. xxxiii.

Eccle. vii.

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in the middes of this wicked generacion, & also that we should behaue our selues to theym that haue by wrong done vs iniury, as we would do to sicke folkes, childzen, oz mad men, of whome both their parentes and other frendes and phisicions often tymes wyll suffer dyuerse iniuries, tyl their youth oz infirmitie be gone away. Out of this gifte of knowledge spzingeth the vertue of mourning. Foz when we know in what miseries we be wzapped in, what a greate heape of euyls be round about vs, which we of ignozaũce desyzed as good thynges and pzofitable foz vs: than we fall to mourninge, and lament the lack oz pzolonginge of the verye true and eternall goodes and ryches that bee stozed vp foz vs in heauen, and begynne to sette lytle by those vaine and translitozye thinges whyche we estemed as good in earth. Foz which cause our Sauioure Chziste estemeth vs happye that so doe mourne, and hath pzomysed vs the comfozte of the holye ghoste, that foz contemninge these tempozall thynges here, we shoulde enioye eternall gladnesse in heauen. And foz restitucion of this gifte and vertue when it decayeth oz is lost by vs, we maye pzaye the third peticion, that Gods wyll myght be done in earth as it is in heauen, that when oure flesche as earth and the desyzes of it, dooe in all thinges without rebellion obeye oure spirite, the lacke of whiche obedience is the cause of oure mourninge, as the hauinge of it, is the perfourmaunce of Gods wyll in earth, than we myghte haue this pzomysed comfozte pzesently

in

in our hartes, as a pledge of that gladnes which is to come.

The fourth darte of the deuil, is ydlenes and slouthfulnes, when he tempteth a mā to esteme the fulfyllinge of Gods commaundementes eyther vnpossible, or very harde and paineful, and so to forbeare the doing of his duty, or to be werye in the beginning, and sadde euer after. Agaynste this darte the holye ghoste hathe armed vs with the gifte of fortitude and strength, and thereby perswadeth vs to thynke Gods commaundementes not to be heauy or greuous, but to be a light burden and swete yoke, and encourageth vs to set vpon that worke whiche is excellent and worthye praise, and for auoyding of fayntnes or werynes, he kyndleth oure hartes wyth hys loue to continue stedfaste and immo uable from the hope of the Gospell, increasing in good workes, and knowinge that oure labour is not in vayne in Christe. Oute of thys gyfte commeth the vertue whiche is called the hungre and thrist of right wysnes, whyche consisteth in true fayth and perfyte obedience to Gods lawe, the earnest and behement desyre whereof, causeth a man to be moued neither wyth the flatterie nor aduersitie of this worlde, nor to be sadde when he dothe well, but to hope as a Lyon, and not to geue place to hys aduersarye. Therfore seinge that fortitude is the gift of the holy Ghost, wherby they be happy that be hungry and thristy, that is to say, greedy and desirous of ryghtwysnes, because they shall be made ful with the

Coloss. i.

i. Cor. xv.

Pro. xxviii.

meate of Christ, whiche is to do the wyll of hys father, and also with that drynke which causeth a fountayne of water to be in theym, sprynginge vp to euerlastinge lyfe: if at anye tyme we lacke these vertues, or be slacke in vsynge of theym, than lette vs praye that oure daylye breade may be geuen vnto vs thys daye, by vertue whereof we beyng susteyned and made stronge, myghte come to that perfyt fulnesse and satietie whyche shall admitte no hunger or thyrst any more euer after.

The fyrst darte of the deuyll is couetousnesse, for when he perceyueth a man encouraged to do good, and serue God, by the gift of fortitude and strength, he laboureth al he canne to turne that his constancie and strengthe to a wronge ende, that is to saye, from the fulfillinge of Gods law and mainteyninge of his truthe, to the greedye and vnsatiable appetyte of fulfilling the desyres of the worlde, and to the mayntenaunce of vyce and errour, and tempteth him further to be obdurate and stony harted in vnmercyfulnes, and so in processe for hope of gayne not to regarde crafte, deceipte, violence or treason.

Againste this darte of Couetousnesse, the holye Ghoste armeth vs with the gift of counsell, that oure courage and strengthe maye be stayed and dyrected to the right ende, that is to saye, to the contempte and despisinge of the vanitye of thys worlde, and not to truste in the vncertayntye of riches, but to trust in the liuing God, and to do good to all we can, and to be riche in good

i. Tim. vi.

woorkes, beinge readye to geue parte of that God hathe sent, and to store vp a good treasure in the nexte worlde, to the attaynynge of euerlastinge lyfe. And by thys gyfte of counsell we bee armed not to leane to oure owne strength, nor to the power of anye multitude, nor to the obstinacie of minde, but to the helpe of God, and for the glorye of hys name. So that thys gifte of fortytude, woorketh the vertue of mercifulnesse, whereby a man vseth the worlde, not as the deuyll tempteth hym, to fulfyll hys greedy appetite, which like dropsye wyll neuer be satiate, but to the relefe of the poore, the defence of the innocent, the forgeuinge of the offendour, and the mayntenaunce of the truthe. For suche a man is happye, and shall receyue greater mercie at Gods hand. And therefore when we lacke this gifte, or doe not vse it, let vs fyrste forgeue them that haue offended vs, and than pray that our debtes may likewise be forgeuen vnto vs, and that is the verye practyse of thys gyfte of counsell, and the direction of oure spirytuall strength and fortitude.

The syxte darte of the deuell is gluttonye, for when he hathe mooued a man to take pleasure and ioye in these outwarde and worldlye thynges, he tempteth hym specially to followe that pleasure that is most naturall to his flesche, and not to be content with that the necessitye of nature requireth; but to lette pleasure haue hys wyll, eyther in excedynge measure, or in to

much delicatenes, and preparation for the same, wherupon foloweth the decaye of healthe, and subuersion of reason. For commonly wher there is a full belly, there is also a dull witte, for that cause the holye Ghoste hath armed vs wyth the gift of vnderstandinge, out of whiche procedeth the vertue of clennes of hart, that our spirituall eyes maye be simple, and refuse to be made dull with the stuffing of our bellies, and our hartes maye be cleane and pure from the corruption of the flesh, not loden with surfeting and dronkennes, to thintent we might escape the sayde vyce of glotonie, and be promoted to so greate happynes as to see God, whiche no man can do except the mist of ignorannce, errour, and vncleane lyuynge be taken from his eyes by faythe and the gift of vnderstanding. And therfore least these tentations of the flesche specially concerninge the nourishing and pamperinge of the same, do hynder vs from true vnderstanding, and the syghte of God which he hath promised to all them that be simple and cleane of hart: let vs diligently pray that he suffer vs not to be led into temptation.

Finally the last of the deuils dartes is lechery which is the vylest kind of sinne of al other, & the soneste is a man tempted vnto it, if the deuil haue any enteraunce before, eyther by ydelnesse, couetousnesse or dronkennesse. For (as the prophet saythe) the cause of the iniquitye of Sodome was pryde, to muche eatinge, wealth and ydelnesse. And thys vyce blyndeth a mans soule, taketh awaye his reason for a tyme, and the consi-

Ezech. xvi

deration.

deſtation he ſhoulde haue of death, and bringeth him into hatred of God, and in miſtruſte or deſperation of the life to come. And for remedye agaunſte this moſt beaſtlye vyce, the holye Ghoſte hath armed vs with his greateſt gifte, whith is wyſdome, whereby a manne pulleth awaye hys mynde and pleaſure from the corruption of hys fleſche, and refuſeth to be ſubiect to his vnnaturall ſenſualitie, and to defile his bodye the temple of God, and ſetteth his hole ioye, felicitye and reſt in his Lorde God, hauinge his mynde occupyed in heauenly thoughtes, where nothinge is that can diſpleaſe. And thys is the wyſdome of God that commeth from aboue, which is chaſte, peaceable, gentle, eaſie to be intreated, agreable to goodnes, full of mercy and good fruite. Happye are they that haue thys wyſedome, oute of which ſpringeth the vertue of making peace, becauſe the fruit of rightwiſnes is ſowen in peace to theym that be peacemakers, to whome God hath promiſed that they ſhal be called his ſonnes and childzen, for which cauſe when we lacke this gift of wiſdome, or waxe ſlacke to vſe it, let vs pray to almighty god to deliuer vs from al euill, whiche deliueraunce ſetteth vs at libertye, and maketh vs freemen, that is to ſaye, the chyldzen of god, indued with his ſpirit of adoption, whereby we may boldly call God our father. Iacob. iii.

And thus I haue declared vnto you the ſeuen giftes of the holy ghoſt, geuen vnto vs in our confirmation, which for lacke of our good and vertuous bringinge vp when wee were chyldzen,

do not so muche appeare and shewe theimselues in oure deedes, as it were expedient they should, but yf we rayse theym vp againe by oure prayer and diligent exercise, as I haue partly told you, we shall be sure to ouercome our spirituall enemye, and in the daye of oure Lorde receyue the crowne of glorye, thzoughe the merites of our sauiour Chzist, to whom with the father and the holy ghost be all glorye and prayse. Amen.

(.˙.)

Of the reall presence of Christes bodye in the Sacrament of the Aultar. Ser.vii.



S a man by his carnall generatiō is not onely borne to temporal life, but also in proces of tyme waxeth strong, which life & strength cā not be preserued withoute nouryshement and holsome meate: euen so a man by his spirituall regeneration, is not onely borne againe to a spirituall life in Christ by baptisme, but also waxeth strong in Christ by receiuing the giftes of the holy ghost in Confirmation, which spirituall lyfe and strength can not bee preserued and continued without spiritual nouryshmēt and holsome meate. For which purpose our sauiour Christ, who loued vs so vehemently, that to bringe vs to life, was content to dye, and for the price and ransome of the same lyfe vouchsafed to geue his own body to death: doth styll vouchsafe to nourysche vs so redemed and brought to life with the swete and holsom milke of his owne bloude, and geueth vs his flesche to eate, and his bloud to drinke, that we might be fed and nourysched for the continuaunce of oure spirituall life, wyth the same precious thynges that we were redemed withall before. And because our soules be as yet ioyned with oure bodies, therfore for the time of this life our Sauiour Christ geueth vnto vs his vnuisible graces in sensible Sacramentes. And as in Baptisme,

Grego. in canti. cap. i

Cypria. de duplici martirio.

Chryso. in Mat. hom. lxxxiii.

by water (whiche is a sensible thing) is geuen to vs the inuisible grace of regeneration: euen so in the Sacrament of the Aultare vnder the visible formes of breade and wyne, is geuen to vs the substaunce of all grace, which is Christ hymselfe, that is to saye, hys bodye and hys bloude, which though they be corporall thinges in theyr own nature, yet now being glorified they be spirituall, and therefore not sensible, but where it pleaseth oure Sauiour by miracle to haue them appeare.

Thys is than most certeynlye and constantly to be beleued of vs all vpon payne of dampnation that in thys blessed sacrament of the Aultar (wherof I entreate at this time) is verelye and reallye present the true bodye and bloude of oure Sauiour Christ which suffered vpon the crosse for vs, and is receyued there corporallye by the seruices of our mouthes, not in the same forme of his body, as it was vpon the crosse, but in the formes of our dayly and special nutrimentes of breade and wyne, the substaunce of which bread and wyne, is conuerted and chaunged into the substaunce of Christes bodye and bloude, by the omnipotent and secret power of his woorde, assistinge the due administratyon of hys mynister. This merueylous and heauenly doctrine is not inuented by mans wytte, but reueled by Gods sprit in his holy scripture, and taught vs by the mouth of our Sauiour Christe, who instituted thys holy Sacrament in his last supper, sayinge to his disciples, take, eate, this is my bodye whiche

Eusebius Emesenus orat. de corpo. & sāg.

Mat. xxvi.

is geuen

is geuen for you, this is my bloude of the new testa-
ment, which is shed for many and for you in remis-
sion of sinnes. Of these wordes & the like which be
written in the gospels of S. Marke & S. Luke Mark. xiiii
and in the epistle of S. Paul to the Corinthiās, Luke. xxii
the holy catholike church hath euer from the be- i. Cor. xi.
ginning vnderstāded and beleued that after the
speaking of those wordes by Christ or by his mi-
nister in his person sufficientlye authorised so to
do by his commaundement, is made present the
naturall body and bloud of our sautour Christe,
there to be receiued of his faithfull people, to the
increase of all grace, and immortalitie bothe of
bodye and soule. For the Churche esteemeth these
to be the worcking wordes of God, makinge the
thinge to be as it was not before, and not as the
wordes of onely man whiche can onelye declare
the thinge to be as it is before. For yf Christes
word be of such strēgth that it can make thinges Ambr. de
to be, that were nothing before, how much more Sacra. lib.
hath it strength to make a thinge that was be- iiii. cap. iiii.
fore, to be chaunged into an other thynge that it
was not? Like as the heauen was not, the earth
was not, & yet he said the worde, and they were
made: euen so the sacrament before the consecra-
tion was not the bodye of Christe, but after the
consecration, it is now the body of Christ, for he
hath said the word, & the thinge is made. And he Ernes. ora.
that is the author of the gift, is also the wytnes de corpo.
of the truth of the same gift, so that our fayth in & sangu.
this thinge is grounded not in mans reason or
sense, but in the almighty power of gods worde.

For-

Ireneus.lib iiii.cap. xxxiiii.

Chrysost. in Mat ho. lxxxiii.

Bernardus serm. in ce na domini

For if Christ the speaker of this worde were not Gods sonne, and the woorde of God, by whom all trees and herbes doo bringe foorth fruite: it could not be certeine to vs, that this blessed and sanctified breade of the Sacrament were Christes bodye, and the cuppe of his bloude. Therefore seing that he hath sayde, this is my body, this is my bloude, who can neyther deceyue nor be deceyued: let vs without all doubte stedfastlye beleue it to be so, and looke vpon it wyth the eyes of our vnderstandinge. For our faith in this matter is induced by hys onelye authoritie, and not by our wytte, whose wordes require necessarily our fayth, and in no wise do admitte our reason, they require a simple beleuer, and reproue a wicked reasoner, so that we must beleue simply, that we can not serche profitablye, wherefore lyke as wee maye not curiouslye serche howe it is done: so we maye not Jewishlye doubte whether it be done, but reuerently prepare vs to receyue that by faith we are sure is done.

And furthermore, the holy Churche esteemeth those wordes of Christ, this is my body, this is my bloude, to be the formall wordes of a sacrament of the new Testament, worckinge inwardly the same grace that is signified outwardly, whiche is the propertie of euery sacrament of the newe Testamente, whereby they differ frome the other shadowes of the olde Testament. And because the grace that is signified by these formall wordes, is the very bodye and bloude of Christe him selfe, the author and fountayne of all grace,

there-

therfore we must certeinly knowe by fayth, that God assistyng the due ministration of thys Sacrament, accordyng to his promise, doth inwardly worke in the holy Sacrament the reall presence of his saied bodye and bloude. It is not the power of the priest being a man, that in the creatures which be set vpon the aultare to be consecrate, causeth the body and bloud of oure Lorde to be made present, but it is Christ himselfe that was crucified for vs. The wordes be pronounced by the mouth of the priest as hys mynyster, but the oblations be consecrate by Gods power and grace, who is now there present, and sanctifieth the creatures, and chaungeth them, by the inuisible worcking of the holy ghost, which miraculous chaunge must be imputed to Christ, who by hys worde worketh this his presence aboue the reache of mans carnall vnderstandynge.

Chrysost. de prodit. Iudę.

In.ii.tim. i.hom.iii.

In Matth. ho.lxxxiii.

Aug.de trinit.lib.iii. cap.iiii.

Hesichius in leuit.lib vi.ca.xxii.

And we ought to thinke of this consecration farre aboue the consecration of other thinges. For other thinges in the Church vsed about the holy Sacramentes, be by prayer sanctifyed and called holy, for that they be dedicate to some holy vse, and the soule of man is by grace cõsecrate and sanctified, because it is a substaunce wherin holines and vertue remaineth, and a good mans bodye is also sanctified being made a membre of Christ, and the temple of the holy ghost, and the other Sacramentes be sanctified and holye, for that they bee the instrumentes wherby GOD worketh holynes in the soule of man, but aboue all other thinges, this blessed Sacrament of the

Chryſoſt. hom. xvii. in Math. Aultar is moſt holy, beyng (as S. Chryſoſtome ſayth) not onely a thinge ſanctifyed, but alſo verye ſanctification and holyneſſe it ſelfe. For in that it is the bodye of Chriſte by ſanctification, wherunto is annexed the godheade by vnitye of perſon, it muſte nedes by holynes it ſelfe, not in qualitie, but in ſubſtaunce, out of which proceedeth all holynes, vertue, and goodnes. And the holy Churche alſo eſtemeth thoſe formall woordes of oure Sauioure Chriſte to be the performaunce of his promiſe whych he made at Capernaum to his diſciples, when he ſayde: the breade that I ſhall geue vnto you is my fleſhe, which I ſhall geue for the life of the worlde, whiche promiſe he that is the verye truthe and can not lye, dydde neuer at any tyme before perfourme but in hys laſte ſupper, when hee gaue hys bodye and hys bloude to hys dyſciples to eate, and ſayde, that whiche he gaue theym was hys bodye and hys bloude.

Ioā. vi.

And as he promyſed to geue vnto theym hys fleſche, that ſhoulde be geuen for the lyfe of the woorlde, and not a figure of that fleſh, or a ſygne: ſo he gaue in verye deede the ſame fleſche, and not a fygure or ſygne of it, and ſayde precyſelye that it was the ſame bodye that ſhoulde bee geuen to deathe for theyr redemption, to whyche woorde euerye true Chriſten manne geueth credyt, and hee that beleueth not that it is hys verye true bodye, as he ſayde it was, he is fallen from all grace and ſaluation. And no manne oughte to bee in doubte of the truthe of this real

Theophi. in Marke. cap. xiiii.

Epipha. in Ancorato.

preſence

presence of Christes body in the sacrament, because he hathe eyther redde himselfe in certeyne holy wryters bookes, or hath heard say of other, that they say how in this Sacrament is a sygne or a figure, or a similitude of Chrystes body. For those same authours eyther in the places where they vse those wordes, or els in some other places declare most manifestly theyr faythe concerning the real presence to be al one agreable with the common faythe of the vniuersall Churche of Christ. And for your better instruction in thys matter, ye shall vnderstande that there be twoo thinges whiche be partes of thys Sacramente, the vysible formes of breade and wyne, and the vnuisible body & bloud of our lord Jesus Christ.

Aug.in.li. senten. prospe.

The outwarde forme of that is seene, is a figure and signe of that hydden truth, whyche is there conteined, beleued and not sene. Ye shall also vnderstand that in the Sacrament there be two graces to be considered, the one is the substantial grace of Christes body there present and conteyned, the other is the accidental grace onely signifyed and not conteined, which is wrought in the soule of the worthye receiuour, wherby he is more inwardly ioined to Christes mistical body, not onely spiritually by fayth and charytye, but also by naturall and corporall participation with Christ and his church. This vnity of Christes misticall body the church is as wel signified by Christes natural body there present, as it is by the vysible element of breade, whiche as it is made one loafe of many granes, so the church is made

Hylarius pontif.

Cyrillus in Ioā.lib.x. cap.xiii.

Cypri.li.i. epist.vi.

made but one bodye of Chriſt, conſiſtinge of manie men and women. And this is Chriſtes naturall bodye in the Sacrament, a figure of his miſticall bodye the Churche, and of the vnitye of the ſame.

And further, where as our Lorde commaunded his diſciples and all vs to doo the ſame that he didde, that is to ſaye, to conſecrate and to receiue his bodie and bloude in the remembraunce of his death and paſſion till his laſt commynge, ye may thereby vnderſtande, that the inuiſible, ſpiritual and intelligible fleſh & blood of Chriſt in the Sacrament, ſignifyeth and repreſenteth the ſame viſible, mortall, and palpable bodye of Chriſt vpon the croſſe. for which reſpect the ſacrament of diuers Doctours is called a figure or ſygne. Finally, becauſe all thinges that be in this preſent worlde, be they neuer ſo true, yet they be called figures and images in reſpecte of the ſame thinges in heauen, whiche be ſeene as they be wythoute all ſhadowes or coueringes: therfore like as the very oblation of Chriſt vpon the croſſe, which is a thing of moſt truthe, is called an image, in reſpect of that oblation, whiche he the ſame time, & at al times maketh in heauen before his father, where he appeareth as an aduocate for vs: euen ſo the natural bodie of Chriſt in the ſacrament, which can not here be ſene, but by fayth, may wel be called a figure or an image of the ſame body in heauen, which is there ſeene without couer, & receyued by perfite fruition of al the bleſſed angels & ſaintes that be ther in the kyng-

i. Cor. xi.

Aug. in lib. ſenten. proſpe.

Chryſoſt. in Mat. ho. lxxxiii.

Origenes in pſalme. xxxviii.

Theophi. in capi x. ad Hebre.

Ambroſ. offic. lib. i. cap. xlviii.

Heb. ix.

Nazianzenus orat. de paſcha.

kyngedome of God. For here the Churche hath Christ her spouse in a sacramente, and there she shall haue him without all sacrament, both here and there is the truth, but here it is couered, and there manyfest without couer: in earthe we eate the breade of angels in a Sacrament, in heauen we shall eate the same bread euidentlye without a sacrament, where the presence of the most hye priest shall shewe it selfe openly to all men as it is. For these respectes whiche I haue rehersed, no man ought to be in dout of the truth of Christes real presence in the Sacrament, because of these wordes (figure or signe) founde in certayne authors, which wordes (as I haue declared) do in no wyse denye the truthe of the presence, but eyther they declare the secret and couered maner of it in the sacrament, or they signifye the vnitye of Christes misticall body, or els they bringe into oure remembraunce, the passion of Christes bodye whiche is paste, or the cleare fruition of the same in heauen, whiche to vs is yet to come. And here ye ought to marke diligentlye that I haue sayde concerninge the twoo maners of being of Christes bodye, the one in heauen at the ryghte hande of hys father manyfestlye without all couer or Sacrament, the other the same momente of tyme here in earthe amonges vs in a Sacramente, to be receyued of vs for oure spirituall sustenaunce, in whyche thynge wee maye not consider the nature of a mannes body, but the infinite power of GOD, that canne dooe wyth hys bodye what hee wyll, and doth;

Bernardus serm. de cenadomini.

Cypri. ser. de cena.

Chryso. de sacerdotio. lib. iii.

doth with it what he saith. And because he saith euidētly that he geueth to vs his body that suffred, and his bloude that was shedde, therfore we ought to beleue his woorde whyche can not deceiue vs, seinge that all thinges be possible to God, which be vnpossible to man.

Chrysost. in. Mat. ho lxxxiii. Luk. xviii Mark. x.

Ambro. ad Heb. ca. x.

Christes bodie is but one, and although it bee consecrate and offered in many places, yet there is but one Christ in euery place, being bothe full Christ here, and full Christ there one bodye. And where as Chryste, Gods onelye begotten sonne goeth into euery man diuisiblye that receyueth him, and by his flesh sanctifieth their soules and bodies, yet he in his flesh remayneth hole without diuision in euery one, beinge but one wher so euer he be, by no meanes diuided. And in thys miracle oure Sauioure Christe excelled Helias and all other prophetes, for Helias left his mantle vnto his disciple, but the sonne of God ascending left to vs his flesche. Helias ascended without his mantle him self, but Christ both left hys flesche vnto vs, and ascended hauing it also with him. And this is not of our desertes, but of hys exceding mercye and good wyll, that beinge hole in his maiestie and glory, at the ryght hande of God hys father, yet dothe vouchesafe the same tyme to be with vs in earth vnuisibly, being but one in dyuers places not onelye comfortinge vs that be here trauelinge wyth the presence of hys diuinitie and holye spirite, but also feeding and nourishynge vs with the heauenlye foode of hys body and bloud to euerlasting life.

Cyrillus in Ioā. lib. xii cap. xxxii.

Chryso. ad pop. Anti. hom. ii.

Bernardus serm. de ce na domini.

Cyrillus in Ioā. lib. iii. cap. xxxvi.

This

This feading of vs with Chriſtes body & bloud we muſte vnderſtand that it is not only ſpirituallye by faith, when we remember and thinke vpon his paſſion and death, but alſo corporallye with the ſeruice of our bodies and ſenſes, when we receiue it in the ſacrament. For as in the olde law the bloud of the paſchal lambe was cõmaunded to be ſprinckled vpon both the poſtes of the doore: euen ſo the bloude of Chriſte our paſchall lambe, is ſprinckled vpon both the poſtes of our dooze, when it is receiued not onelye wyth the mouth of the body for redemption, but alſo with the mouth of the hearte for imitation. Wherfore bloude is not nowe ſhedde vpon the handes and coates of the ſouldiours that crucifyed him, but is powred into the mouthes of the faithfull that receyue hym. And this newe doctryne was not knowen to the worlde tyll our Sauiour Chriſte taught it hymſelfe in his goſpell. For the olde lawe dyd forbydde the eatinge and drinkinge of bloude with theyr mouthes, and the newe law dothe commaunde it ſo to be dronken, for which cauſe we that pertayne to the newe lawe do vſe often tymes to drinke of this bloud, knowynge that except we eate his fleſh and drink his bloud we ſhall not haue lyfe in vs. Wherein wee are called to more dignitye than any of the prophetes of the olde teſtamente was. For Dauid dyd neuer eate of thys bodye, nor neuer dranke of this bloude, although he beleued in Chryſte as well as we or rather better, and ſo was onelye pertaker of them ſpirituallye by fayth, and not

Exod. xii. Grego. ho. xxii. Greg. dial. log. lib iiii cap. lviii. Cyprianus Ser. de Ce, na. Origenes in Nu. ho, xvi. Ioan. vi. Chryſoſt. hom. de Dauid & Saule,

Chrysost. ho. xxix. in 1. Cor. xiii

corporally by the sacrament as we be. See with what great dignity almighty God doth honour our mouthes, by which as by certeine gates and doores our sauiour Christ entreth into vs when we communicate and receiue his bodye, and so hauing Christ within vs by his flesche, & in hym

Hyllarius de Trinitate. li. viii.

corporally vnited by the sacrament of perfit and natural vnitie, we shal likewise be partakers of his propretie, which is life euerlasting. I wil no more at this time (good people) occupy you with any longer processe concerninge this most true & euidente matter, but shall speake of it at other times, beseechinge you in our lordes name not to wauer in your faythe lyke reedes blowen a syde with euery wind, but to stand stedfast in the certein belief of this most holy sacrament, whiche is set forth to vs by the mouth of our sauior Christ himself and the sacred bookes of al his holye Euangelistes, and is confirmed with the bloud of his martirs, with the miracles of God and hys saintes shewed for that purpose, with the testymony of all catholyke wryters in euery age, and with the authoritie and consente of the holle church of Christ throughout the worlde, as well in general cōsels assembled in the name of oure Lord Jesus Christ, as in euery perticulare prouince and realme, which is the piller of trueth, &

Hesichius in leuit. li. vi. cap. xxii

the surest staffe to leane vnto for a christen man to holde himselfe stedfaste in trueth, so that the moost mānyfeste woorde whyche was spoken by Christe oure Lorde vpon this holye Sacrament, and the true meaninge of the same woorde

declared

declared from tyme to tyme by his holye Catholike church, deliuereth vs from all ignorance, what it is, and assureth vs that in this most holy sacrament is present by the omnipotent power of god the real and true body and bloude of our sauiour Christ god and man, vnder the sensyble formes of bread and wine, and is there receyued of the faithfull people not onelye spirituallye by faithe but also corporallye with their mouthes for the attayninge of immortalitie and euerlastinge life both of body and soule, the which GOD of his infinite goodnes graunt vs through the merytes of his sonne Jesus Christ, and the sanctification of hys holye spirite, to whom bee all prayse, honour, and glorye, world without ende. Amen.

¶ Of the chaunge of the breade and wyne, that is to say, of Transubstantiation. Serm. viii.

Mat. xxvi.

WHat is the substance of thys blessed Sacrament, we haue learned (good people) of oure sauiour Christes owne wordes, who the nighte before he suffered, at hys laste supper with his disciples toke breade and blessed it, and brake it, and gaue it to hys dysciples, and sayd: take and eate, this is my body, and takinge the chalice, he gaue thankes & gaue it to them, saying: drinke al you of this, for this is my bloude of the new testament, whiche shall bee shed for many for remission of sinnes: Upon these wordes of Christe all true christen men ground their fayth concerning this blessed Sacrament, and beleue verely that the inwarde substaunce of this sacrament, is the flesche of oure Sauiour Jesus Christe whyche suffered for oure synnes, and that in the chalyce consecrate, is the same bloude that dyd runne foorth of Christes syde when it was opened with the speere. And furthermore vpon the same woordes of Christ, the holy churche and all true christen men her members doe grounde their faithe concerninge the chaunge whiche the holye ghoste by his vnspeakable power worketh in this sacrament, where the inwarde substaunce of breade and wyne is chaunged into the substaunce of the bodye and bloude

Ignatius ad Smyrnēses

Chrysost. in i. Cor. x. ho. xxiii.

Eusebius Emesen. orat. de corp.

bloude of Chryste, the outwarde formes of the saied breade and wyne with the quantitie and qualities of the same, still remayninge vnchaunged. Whiche maner of chaunge because it is singuler and hathe none like it, eyther in nature or otherwise, therefore the holy Churche dothe call it by the name of Transubstantiatiõ, the whiche woorde was inuented by the holy churche in the greatest generall counsell that euer was, which was called the counsell of Lateranense, where there were present seuenty Archbyshoppes and foure hundred Bishops, and they spake of thys chaunge by that name, to thintent that lyke as the holle church of Christ in euery age dyd agree and was of one minde concerninge this chaunge of the bread and wyne: euen so they should agre and be of one tong in the vtteringe and speakinge of that chaunge, that the diuersitie of manye woordes vttereth diuersly in the bokes of learned men should not impayre and bring in doubt the olde knowen trueth reueled to the Churche by the holye ghoste. This olde trueth the Churche learneth of Christes owne woordes. For where as it was but one thinge or substance which our Sauiour Christ gaue out of his hand to his disciples to eate, whiche one thinge he saied plainly was his body which shoulde be geuen for them, and in saying so, made it so to be by hys almightie word, for that cause the holy church beleueth that it is not breade but his very bodye in dede. And also where as it appeareth to al a mans senses to be very bread, which seses be not deceiued

Cõcilium generale Lateranense.

so farre as they can skyll of & reache vnto, which is onely to the outwarde apparaunce, and qualities or qualitie & not to the inwarde substaunce, therefore the holye Churche beleueth that the chaunge which is in the sacramente, is made in the inward substaūce of the bread, and not in the outward forme of the breade, whiche remayneth as it was, for whiche cause the Churche calleth that chaunge, Transubstantiation. For that bread which our lord reached to his disciples being chaunged in nature and not in forme, by the omnipotency of his worde was made flesh. And as in the person of Christe, hys humanitie was sene and his diuinitie was secret vnsene, euen so in this sacrament the outwarde forme of breade appeareth to mans sight, and the inwarde substance of Christ god and man appeareth not to a mans corporall eye, but to the eye of his soule, whiche is faith, which fayth is stayed vppon the omnipotēt power of god. For he that can create all thinges of nought with his woorde, can also chaunge thinges that be created, with his word: and if the benediction of man can chaunge the natures of thinges, as appeared when Moyses chaunged hys rodde into a serpent: what shall we say of the consecration of God that worketh merueilously in his holy sacrament: If the word of Helyas was able to bringe fyre from heauen, shall not the worde of Christ be able to chaunge the substaunce of breade: therefore vppon thys grounde of gods almightye power, we submitte our reason to our fayth, and aboue the reache of reason

Cypria. Ser. de Cena.

Emesenus orat. de corpor. & sang.

Ambros. de iis qui initian.

Exod. vii. iii. Reg. xviii.

reason we beleue Chriſtes worde, and that ther is not the ſubſtaunce of bread which nature formed, but the ſubſtaunce of Chriſte whiche benediction hath conſecrate. And ſo wee eſteme thys Sacramente otherwyſe than an infidell dothe. Like as an vnlearned man when he looketh vpon a booke, he vnderſtandeth not the meaninge of the writing, but a learned manne wyll fynde muche matter hyd there, as the lyues and ſtories of men, the vnlearned man wyl thinke ther is nothinge els but paper and ynke, the learned man will vnderſtande an others ſpeakinge, and ſpeake to one beyng abſent, and aſke by his letters what ſo euer he would haue: euen ſo it is in theſe miſteries, the infidels althouhh they here what it is, yet they ſeme not to heare. But the faithfull man who hathe experience of the holye ghoſt, can beholde the vertue and power of God in the ſecrete miſteries, where the ſubſtaunce of bread is conſumed by the ſubſtaunce of Chriſtes body, and ceaſeth to be there any more, euen as waxe when it is put in the fyer, it melteth away & the ſubſtaunce of it remaineth no more. Theſe ſimilitudes (whereof the bookes of the olde writers be full) be not to ſatiſfy the ſubtle wits and curious queſtions of men that lack faithe, whoſe reaſons brought oute of naturall experimentes, maye in no wyſe be admytted of a Chryſten manne to dyſproue anye parte of our faythe receyued, but they be brought in to declare what is oure faythe in this poynte, to whiche faythe Gods pleaſure is, that euerye mannes reaſon

Ambroſ. de iis qui initian.

Chryſoſt. in epiſt.i. Cor.ii.ho. vii.

Chryſoſt. in enceniis

should be taken captiue, and serue to the beliefe
ii. Cor. x. of his wonderful worckes and Sacramentes: e-
uen as the natural inclination of our will, should
serue to execute the commaundement of godlye
charitie. For what soeuer flesche and bloud dothe
Cypria. bring forth, or the subtleneslle of mans wyt, not
Ser. de Ce- indued with the spirit of God can inuente, is to
na. be reiected from the iudgement and dyscussion
of this holy mistery, and onely that is to be ad-
mitted which the father of heauen by the mouth
of his sonne, and the inspiration of hys holy spi-
rite hath reueled to his churche. And therewyth
is euery good christen man contented and satis-
fied, not like the vnfaithful Iewes asking howe
it can be so, seyng nothing is vnpossible to God,
but geuinge full credite to the churche of God in
the presence of Christ in this Sacrament as the
blessed virgine Marye dyd to the Aungel of god
in the incarnation of Christe in her wombe, and
as she gaue full consente to the Aungels wooyde
when he tolde her that the holye ghoste shoulde
Damasce- come into her, and the power of the moste highe
nus de or- god should ouershadow her: euen so ought euery
thodoxa faythful soule to geue ful credite to gods church,
fide. li. iiii. when it teacheth by the wooyde of God that the
cap. xiiii. holy ghost ouershadoweth this mistery, and ma-
keth present the body of Christ aboue the speach
and reason of man, and chaungeth the breade and
the wine into Christes body and bloud, the out-
ward formes remaining stil, so that nowe there
be not two substances remaininge, but one and
the self same that was geuen for our redemptiō,

otherwyse the maner of it is not searcheable.
And it oughte to beleue also, that lyke as the Churche of god in the first generall Counsell at Nyce dyd verye well whan it dyd inuente the woorde of Consubstauntialitie, to expresse the old trueth that Christ was no creature, but equall god and of one and the same substance with the father, to the confusion of the heretyke Arius and all hys adherentes: euen so that the same churche of god did very well in the geueral cõsell at Laterane, when it inuented the woord of Transubstantiation, to expresse the olde truthe, that there is but one substance of Christe in the Sacrament, and that the former substaunces of breade and wyne be conuerted and chaunged into the body and bloude of Christe, the qualities and figure of the same remaining styll vnchaunged, to the cõfusion of the heretykes Luther and zwinglius and all theyr adherentes. Furthermore it is to be considered, that in this chaunge of the bread, god did shewe his greate mercyfull goodnes towardes vs, that for our releefe, bearing with our infirmitie he hath suffred the outwarde formes of bread and wine to remaine vnchaunged. For as our nature abhorreth the kylling of a mans flesche, and the sheding of a mans bloude, so muche more it abhorreth the eatinge of mans raw flesche and the drynkinge of mans liuely bloude. And where as our sauiour Christ declaringe the necessitie of this Sacrament to that teining of euerlasting life, sayd: that except we did eate his flesh and drinke his bloude wee

Aug. cõtra aduers. legis. lib. ii. cap. ix.

Ioan. vi.

shoulde

shoulde not haue lyfe in vs: therefore hath he by his godly wisdome inuẽted this way to geue vs his flesh to eate, & his bloud to drink, and yet our nature should not abhorre the eating and drynking of it, but comfortablye and obedientlye receiue it. For he geueth it in such nutrimentes of bread and wine as we be daily accustomed to be fedde withal, and so cõdescending to our infirmitie lest we should abhorre the sight of his flesh & bloude in their owne likenesse, he reserueth the outwarde formes of the breade and wyne, but their substaunces he chaungeth into his flesche & bloude. Besyde diuers other commodities that come to vs thereby, as that our fayth is more exercysed in beleuing that to bee there presente, whyche we see not with our corporall eyes, and the propretie of the sacrament is retained, which is to teache vs by the composition and nature of the outward element, what the holy ghost worketh inwardly in the soule of him that worthylye receiueth it, whiche is the vnitie and perfyte coniunction of Christes misticall body. And also the holy Sacrament it self is kept and cõserued in his due honour which otherwise should be cõtemned & despised of the paganes and infidels, if they perceiued how we christẽ men did eate the flesh & drink ỹ bloud of Christ our lorde god. For these causes he hath ordeined it, to bee ministred in the formes of bread and wine. And although our sauior Christ when he did first institute this sacrament in his supper, did minister it to his Apostles whõ he than made prestes, vnder bothe the

Theophilactus in Mark. cap xiiii. & in Mat. cap. xxvi.

Aug. ad fratres. ser. xxviii.

the kindes of bread & wine, to thintent his death and passiō might be declared & remembred therby, where his bloude was seperate from his body, as the bread was seperatly consecrate from the chalice, which maner is yet cōtinually observed in the sacrifyce of the Churche whiche is the Masse: yet for diuers weighty considerations as well concerning the honor of the sacrament and the auoidinge of theffusion of Chrystes bloude which might chaūce, as for the more cōmodious administration of the Sacrament to the people, the holy church hath vsed euen from the tyme of Christ himself and his Apostles, to minister this sacrament vnder the fourme of bread onely, both to lay men & women and also to prestes, sauing when they doe consecrate and minister to themselues with their owne handes, in which doing it hath the example of Christ, who the daye of hys resurrection ministred this sacramente to two of his disciples in the Castell of Emaus vnder one kinde alone, and also the people be defrauded of no part of Christes body & bloud nor of no effect or grace that commeth by the worthy receiuinge therof, for it is most certain that the holle body & bloud of Christ is as truely conteined vnder the one kinde of breade, as vnder both the kindes of bread & wine, seing that Christes liuing body cā not be without his bloud, nor his liuely bloud without his body. And it is also most certeinly true ỹ if the outward element of breade be diuided into smal parts, ther is ỹ holle body of Christ cōteined in euery part as it was in the holle elemēt before it

Aug. de consens, euang. li. iiii. cap. xxv.

Theophilactus in Luc. cap. xxiiii.

Cōcilium gene. Cōstan. Sess. xiii.

Eusebius Emesenus orat de. corpor. & sang.

it was deuided, euen as the soule of man is but one and holle in the holle body, and is lykewyse one and holle in euery part of the bodye, and also as a glasse when it is broken into peces, the holle ymage of a mans face appeareth in euerye parte seuerally, which before in the holle glasse appeared but one, euē so the holle body and holle bloud of Christ is geuen vnder euerye part of the outward formes, equall portion is geuen to euerye one, it is holle deliuered, it is distribute to many, and not dismembred, it is incorporate to the receiuers, and suffereth no inurye, it is receiued & not included, it dwelleth with weake persones, & is not made weake, & is muche delited with the pure faith & cleane minde of him that receiueth. For these most weyghtie & godly considerations when the Sacrament is ministred to other than to hym selfe that consecrateth it, it is deliuered vnder the forme of breade onely, and the chalyce is not consecrate, nor yet deliuered as any parte of the sacrament, but for the more commodyous receyuinge of the other parte wherein was conteyned the body & bloude of our sauiour Christe. Therefore seyng that the doctryne of Transubstantiation is (as I haue shewed) a truth necessarily deduced of Christes manyfest woordes, sayinge: This is my bodye, declaring the singular and onelye substaunce of that hee gaue to theym to eate, to be his bodye, and so not breade, seynge the vniuersall Churche of Christe hathe determined thys to be goddes trueth, and for finall endynge of all controuersyes, that all

Cypria. Ser. de Cena.

men

men mighte speake one thing, and be of one tong hathe ordered it to bee spoken of and vttered in this terme of Transubstantiation, and seynge the testimonies of aunciente doctours to bee all agreable in this poynt, that the bread is chaunged into the bodye of Christ, wherby appeareth the consent of the vniuersall churche, whyche is the pyller and vpholder of all trueth: for that cause let euery man that loueth the trueth, and the saluation of his soule stedfastlye kepe hymselfe in the belief of this truth, & so to be a member of Christes catholike Churche, without the whiche there is no saluation, and lette hym not ioyne hymselfe to any faction of men out of the catholyke Churche of Christe, that for syngularitie or gayne of the worlde trouble the peace of the Churche, and styrre vp the ashes of olde heresyes, whiche by the greateste aucthorytye that euer Christe lefte in his Churche, that is to say, by the iudgement of the successour of sayncte Peter in the chayre of Christe, and of the Byshops and pastours of Christes flocke called frō all the partes of the worlde in a general counsell, haue bene discussed before this tyme and fullye determined. Let vs not shew so muche dyshonor to our most certaine and heauenlye religion, as to thynke that it may be variable after the wylful and furious appetite of a few men, whiche is one and vnyforme, and so hath bene frō Christes time tyll this day, being by gods holy spirit the scholemaister of his holy churche inspyred, reuealed, multiplied, ordered, continued, and so stablished

shed that hell gates, that is to saye, tyrannye, schismes, and heresy, shall neuer preuaile against it. He that by vnitie of fayth in doctryne, and by the peace of charitie in good liuinge kepeth hym selfe within the folde of gods catholike Churche, as a liuely member of the same, may be sure of the protection of gods holy spirit, in grace, and be in good hope to attaine the glory of God in the kyngedome of heauen by the merites of Christ, to whom with the father and the holye ghoste, be honoure, and praise, worlde without end.

Amen.

Of the effectes of Chriſtes body and bloude in the worthye receiuer. Ser.ix.

HOw much (good people) are we bound to loue our Lorde Jeſus Chryſte, that lyke a good ſhepeherd hath geuen hys ſoule for vs hys ſhepe, and hys fleſhe to bee oure meate, and his bloude to be our drinke, and ſo is he both our redemer, and redemption, our feder, and our daylye foode. Greater loue can no man ſhewe, than thys whiche Chriſt our Lord hath ſhewed to vs, but if wee would conſider for what cauſe and purpoſe hee fedeth vs wyth hys fleſhe and bloude, and what wonderfull graces and effectes he worketh in vs bothe in bodye and ſoule by thoſe heaueulye meates, our loue towardes hym ſhoulde bee a greate deale more increaſed, and oure deſyre ſhoulde bee more inflamed to fyll our hungrye ſoules with ſo profitable and precious meates. In whiche matter I intende God wyllinge to laboure at thys tyme, and to make but a ſhorte recitall of certayne benefytes whiche the worthye receyuinge of thys mooſte bleſſed Sacrament worketh, firſt in our ſoules, and than in our bodyes: for to ſpeake perfitly at length of it, and as the worthynes and dygnitie of the matter requireth, woulde aſke a great proceſſe and a longe tyme, whyche I verelye hope

Bernardus in cantica. Ser.xxxi.l.

Ioan.xv.

hope youre good affection in perceyuynge the trueth and in folowynge the same in your lyues wyll supplye. Fyrst of all, this holy Sacramente is ordeyned and geuen to man to nourysche hym to eternall lyfe. For when our sauioure Chryste was dead vpon the crosse, and his syde was perced with a speare, there came forth of it water and bloude, where vpon he fourmed and buylded his spouse the churche: For by the water he geueth to vs oure beynge, because by it wee are brought to be chrysten menne, and by the bloude he geueth to vs oure lyfe, because by it wee are nourysched and fedde and preserued to contynue chrysten men. For by eating of him whiche is eternall lyfe, we are sure that he geueth to vs the same thynge that he is him selfe, whyche is lyfe, whiche of our selues we hadde not before. It is not geuen to repayre the ruyne and decayes of this temporall lyfe, whiche lyke a vapour continueth but a whyle, but to repayre the decay of our spirituall lyfe in Chryste, and to geue vnto our soules eternall lyfe, and to bringe vs thither agayne from whence wee toke oure beginninge. Thys decaye of our spirituall lyfe is susteyned by consentinge to sinne, and like as he that hath a wounde wyl seke for a medicyne, euen so when we are in sinne, we may haue thys heauenly and honorable Sacrament for a medicyne. I meane not of him that lyeth dead in his soule by deadly sinne, for as no man geueth corporall meate to hym that is deade in bodye: so this spirituall meate of Chrystes body and bloude may not bee

Theophilactus in Ioã. ca. xix.

Aug. in Ioã tract. xxvi. xxvii.

Bernardus serm. in cena domini.

Aug. de verbis domini. Ser. xxviii.

geuen

geuen to hym that is spirituallye deade in hys soule by deadly sinne, for than he receiueth it vnworthely to his further iudgemēt and condemnation, being gilty as Judas was of the bodye and bloode of Chryst. 1.Cor.xi.

Therefore if the wounde of synne be so great that this sacrament can not then be worthely receiued, let him then go to penaunce, and by that medicine procure himself to be restored to lyfe againe. For no doubt of it he receiueth thys blessed sacrament vnwoorthely, that receiueth it at that time when he shoulde doo penaunce. But if his sinnes be but venial, and suche as this mortall and frayle lyfe can not be passed ouer wythout them, then let him not forbeare the holsome medicine of this sacrament, whiche is profitable to the life and health of the holl man, beyng both a medicine to heale infirmities, and a sacrifice to purge iniquities. And because a man doth dayly offende, and so decayeth in his spirituall lyfe: therfore ought he often to receiue thys spiritual medicine, which is called our dayly breade, and therby to recouer that healthe and strengthe he had lost before. For as Adam & Eue contrary to Gods cōmaundement by eating of the fruite of the tree which was forbidden them, were made mortall and subiect to death, both of bodye and soule: euen so euerye Chrysten man and woman accordyng to Chrystes commaundement by the worthye eating of the body and blood of Chryst, who is the true vine and the tree of life, is made immortall, and hathe a pledge of eternall lyfe,

Aug. ad Ianuar. epist. cxviii.

Cypri. ser. de cena. Ambr. de sacra. lib. iiii, cap. vi.

Seduli. li. i. carm. paschal.

Theophi. in Ioã, cap. vi.

both of body and soule. And if god preserued the tempozall lyfe of the people of Israel fozty yeres in wildernes without any bzead of sowen cozn, but with Manna that came from aboue: howe much moze will God pzeserue our spirituall lyfe in this wozlde with the heauenlye bzeade of hys owne flesh which was made of the blessed virgins pure substance without the sede of mã. Foz this meate is the strẽgth of our soule, the synewes of our minde, the knot of our trust, the foundation of our hope, our health, our light, our lyfe, if we depart out of this life armed with the strengthe of this meate, we shall ascende to the heauenlye palace of God with great trust and boldnes, and as it were apparelled with a cote of golde.

Chryso. in i. Cor. x. hom. xxiiii

Chryso. in Ioã. hom. xlv.

The figure of this meate which was the blood of the paschall lambe by the vertue of this blood which it figured, did purge the synne of the people and saued them from the swozd of the angel, and if the figure hath such strength, and was so soueraigne medicine against deathe, what shall we think of the truth, which is the healthy of our soules, whereby our soules be washed, they be adourned, they be kindled, they are made clearer then the fyze, and bzighter than golde. Foz as a man bieth his seruant with gold, and also anourneth him with golde lykewise: so Chzist hathe bought vs with his pzecious blood, and doth anourne vs and apparelleth vs wyth the same blood, which is not now spzinkled vpon vs outwardly, and washed away againe as the bloode of the sacrifices of the old testament was, but it entreth

Chrysost. homi. xvi. ad Hebre.

entreth into our soules, and maketh them spiritually clene and strong, and worketh in them an vnspeakable beutie, so that this heauenly foode is a protection and safegarde for vs in al the pilgrimage of this life, and a safe conduite for our free passage out of thys wycked worlde, and a strong vitale, making vs able to endure the painful iorney to the kingdome of heauen. And more ouer the worthy receiuer is inwardlye lyghtned and sanctified, for as they did crucifie hym, and put him to death, were darkned and blynded by him, so we that worthely receiue him be lightned and oure eyes be opened to knowe hym. For the fleshe of Christe to that effect hath maruey lous and vnspeakeable vertue, as appeared in hys two disciples that knewe hym in the breakyng of the heauēly bread. And this vertue hath Christes body, not in that it is a creature of God, and the bodye of man, but in that it is the bodye of God vnited to the Godhead of Christ in vnitye of persone, and beynge sanctified it selfe by the vertue of Christes diuinitie ioyned to it, it is able thereby to worke sanctification in them that worthely receyue it, beyng made by the mistical prayer a body, not onely holy and sanctified in it selfe, but also sanctifyeng them that receyue it with a pure minde. And as by drinking of common wyne a mans mynde is refreshed, and hys heauynes dryuen awaye: so by the eatyng and drynkyng of Christes bodye and bloode in the Sacrament, the remembraunce of the olde man, and the heauynes that for hys worldlye

Bernardus ser. de cena domini.

Damasce. histo. duorum milit.

August. in psa. xxxiii.

Theophi. in Luke xxiiii.

Cyrillus in Ioā. lib. xi. cap. xxii.

Theophi. Alex. lib. pascha. i

Origenes cont. cellū lib. viii.

Cypri. lib. ii. epist. iii.

Ambro. in psa cxviii. ser. xv.

conuersation & synfull life greued a mans hart, is put away, & his godly affection is made dronken with spiritual wisdome and the knowledge of God, & is indued with gladnes for the remission of his sinnes, and is no more combered wyth the cares of the world, nor the feare of death.

Thus haue I declared vnto you certein godly effectes, which this heauenlye meate of Christes bodie and blood woorketh inwardlye in the soule of the worthy receiuer, which effectes and a great manye mo bee set foorthe at large in the bokes of the holy fathers of the catholik church, and as I haue shortlye touched those that perteine to the soule, so shall I God wyllyng wyth like shortnes touche those that God woorketh by the worthy receiuing of this Sacrament in the bodye of man. For as the spirituall disease and death of a man is in the soule, the occasion wherof commeth by the corrupt affection of the flesh: so this spirituall medicine of Christes body and bloud in the sacrament woorketh his effectes, not onely in the soule of man, but also in the body of man by healynge it, by defendinge, sanctifyinge, strengthning, and reducing it to immortalitye.

Cypri. ser. de cena.

Fyrst, seyng that we mortall and synful men be flesche and bloude, we can not be reformed in the corrupt and weake nature of our bodies and soules, nor come agayne to the lykenes and symilitude of God in puritie and life, except a conuenient playster be layde to our olde disease, and in the healing of our desperate infirmitie, one contrarye be remoued by an other, & like thinges be applyed

applyed and made agree vnto lyke, as Chriſtes lyuelye and ſanctified bodye to our mortall and ſynnefull fleſhe, which thing is done in the receiuing of this moſt bleſſed Sacrament, where the vertue of ſo great and holſome a medicine doth perſe al partes both of body and ſoule, and doth renew and make holl whatſoeuer ſyckneſſe the corruption of old noughty liuing had before cauſed and engendred in the fleſhe or in the ſpirite. Ibidem.

For the body of Chriſt our lord receiued into vs by the miſticall benediction (which is the ſacrament) and remayning in vs, driueth away not onely death, but alſo al ſickenes, and the poyſon that was brought in by originall ſinne, and it pacifieth and kepeth vnder the raging law of oure members, it ſtrengthneth deuotion, it quencheth the froward and ſynful affections of the minde, and thoſe ſmal ſinnes we be in, it regardeth not, but healeth the ſycke, reſtoreth the bruſed, and from falling it lifteth vs vp. Cirillus in Ioã. lib. iiii. cap. xvii.

In baptiſme we were waſhed from all ſynne and the writing of our damnation was cancelled, and grace was geuen vnto vs, that the concupiſcence and carnall deſyre of our fleſh ſhoulde not hurt vs, if we abſtein from conſenting to it, and ſo the corrupte and putrified matter of oure old ſore was remoued and taken away. But who is able to ouercome the violent motions of hys fleſh, and to quench the heat and itch of ſuche a ſore? ſurely no man of his own ſtrength, but we maye be bold, for grace helpeth vs, wherewyth we be indued by receiuing Chriſtes bleſſed body Bernardus ſerm. de cena domini

and bloud in thys sacrament, which hath in vs two effectes, the one to take away our smal sins that we fele them not, the other to take away or refraine our consent from great and mortal sins that we doo them not. So that if any of you all do fele and perceiue in himselfe, not so great motions, or so violent prouocations to anger, to enuye, to lecherie, or to other vyces, or not so often times as he did before: let him geue most humble and hye thanks to the body and blood of our lord, for the vertue of the sacrament doth worke in him, and he maye be glad that the rotten sore and old disease of his sensuall concupiscence, is better amended and well nygh brought to helth, and that the commotion and rebellion of his sodayne passions and carnall affections be so wel ceased and pacifyed.

Nazianze. in Iulianū. orat, ii.

Furthermore besyde the healing of our sinful flesh, it sanctifieth and strengtheneth it in vertue and godly liuing, for like as material bread doth comfort and make strong a mans body: euen so the bread of life that came from heauen, which is Christes body one person with the godhed, doth lykewyse make strong our bodyes in grace, and more then that, it sanctifieth both body & soule. And like as wyne maketh glad a mans hart, euen so the bloode of Christ dothe fulfill a mans hart wyth spirituall gladnes, and beside that is made a great stay and a sure defēce for it, which to a godly man, is as it were a shield against his enemy, and therefore in all daungerous and perillous times, in remēbraunce of Christes passi-

Euthimius in Mat. cap. lxiiii.

Arnobius in psal. xc. Ambro. in i. Cor. xi.

on, by

on, by which al grace and strength was purchased for vs, we receyue Christes body and bloode for the defence & preseruation of our bodies and soules, wherby the power of the deuil is resisted & his fiery dartes of tentations be driuen away. So the churche of Christe vseth to doo with her faythfull soldiours, in all persecutions eyther of furious tirantes, or deceitful heretikes, for whē it prouoketh and exhorteth thē to fight agaynst their enemies, it doth not leaue them naked and vnarmed, but doth harnes and defend thē wyth the protection of Christes body and blood. For seing this sacramēt is ordeined for this purpose to be a defence to the receyuers, therefore it armeth al them with the harnes and shield of our Lordes meate, whō it would haue to be safe frō the hurt of theyr enemies. For after a man hath receyued woorthely the heauenlye meate of our Lordes body and blood, the deuil forsaketh him and flyeth away swifter then the wynde, & dare not approch nere. When the angel that destroied the first begotten in Egipt, saw the dore postes sprinkled with the blood of the paschal Lambe, he passed by and durst not enter in to kyll. How much more wil the wicked angel the deuil tiinne away when he shal see, not the blood of the figuratiue lambe sprinkled vpon the postes, but the body and bloud of the true lambe of God in the mouth of a Christen mā? If the angel gaue place to the shadow or figure, howe muche more wyl the enemye be afrayde when he seeth the truth? When he shall see the house of the soule occupied

Ignat.epis. ad Epheſi.
Cypri.li.i. epiſt.ii.
Chryſoſt. homi.ad Neophi.
Exod.xii.
Ambro.in pſal. cxviii ſerm.viii.

with the bryghtnes of Chrystes heauenly presẽce and al entraunce for his temptatiõs shut a way.

Thus are we made stronge agaynst our enemies, by the vertue of this heauẽly foode, wherby also our bodies being purified and refreshed, be set at liberty, and doth freely folow the soule and the motions of our spirite, beyng deliuered from the heauye burden and weakenes whyche our carnall natiuitie dyd cause, and finally, they be made no more corruptible, hauing thys heauenly meate for theyr hope and pledge of theyr resurrection to life euerlasting, whereby they be preserued and prepared to the atteynyng of the same life. For how can our flesh come to corruption and perysh e for euermore, and not receyue eternall lyfe, which is fed with the body & blood of our Lord, as our sauiour himselfe taught vs, saying: He that eateth my flesh, and drynketh my blood, hath life euerlasting, and I shall rayse him vp at the last day, that is to say, my bodye whyche is eaten, being the body of life, shall rayse vp hys body to eternall life in the last day. For the very cause of our life is, that we haue Chryste by hys flesh remayning and abidyng in our flesh. And it wer not possible for this corruptible nature of our flesh, being subiect to corruption, and death to be brought to incorruption and immortalitie in the kingdome of heauen, except an immortall nature, such as is the body of Chryst beyng God and eternall life it selfe, were ioyned to it after the waye of meate, by participation whereof it myght be delyuered from the possession of death

and

Hieron. in cap. v. ad Ephesios.

Iren. li. iiii ca. xxxiiii.

Nicenum concilium

Athana. de pctõ in spiritũ sanctũ

Iren. li. iiii cap. xxxiiii

Ioã. vi.

Cirillus in Ioã. lib. iiii cap. xv. & li. x. ca. xiii.

Hillari. de trini. li. viii

Cirillus in Ioã. lib. x. cap. xiii. & lib. xi. cap. xxvii.

and corruption, and be indued with the property of Christes body, which is eternall lyfe. For as Christ reduceth our soules to life eternal, by geuing to them his holy spirit in the sacrament of Baptisme, euen so he reduceth our bodyes to life eternall, by geuing to thē his lyuing and immortall body to eate in the sacrament of the Aultar. And this is the ordinary way of gods working in vs, although he be not alwayes bounden to his Sacramentes, but that he saueth men some times of his absolute power before Baptisme, and rayseth some to lyfe eternall wythout thys sacrament, such as for lack of age can not proue them selues, or departe in the fayth of Christe without contempt or refusall of the sayd sacrament, when by some violence or other impediment they were letted to receyue it in dede. Cirillus in Ioā. lib. iiii cap. xiii.

These be (good people) some of the effectes which Christ worketh by thys Sacrament in mans body, which in very deede be meruellous, but aboue all other thys is the greatest that he maketh vs all that worthelye receyue him to be one body with him, indued with his holy spirite, whereby the perfit influence of his grace beynge our heade is derined and deduced vnto vs that be members of his body, flesche of his flesche, and bones of his bones. For as S. Paul saith we that be many, are made one bread, one body, because all we do receyue and eate of one breade, whych is the naturall body of Christ. the breade of lyfe that came from heauen, whiche he promysed to geue to vs al, as he gaue it to death for vs all. 1. Cor. x. Ioā. vi.

In

Cyrillus de trinit. lib. i.

In nature we be all diuers persons, and hãue sondry and diuers substances, but because we be all fed with one singulare substance of Christes flesh which can not be diuided into partes, and also are sealed with one holy spirit, that likewise can not be diuided, therefore these singular thinges vndiuisiblye receiued into oure bodyes and soules, drawe vs to theyr vnitie and make al vs one body misticall with Christ. Which vnitie is to be called true and natural vnitie, and not onely in wyll and affection by faythe and charitye, where (accordyng to Christes prayer immediately after hys last supper) he is in the father by the nature of his diuinitie, and we in hym by his corporall natiuitie, and he in vs by the Sacrament of his flesche and blood, and so by Christ is made a perfite vnitie. Like as when two waxes be melted at the fyre, one holle thing is made of them both: euen so by the communion and receyuing of Christes bodye and bloode into ours, he is in vs and we in him, and so by receyuynge the vertue of this heauenlye meate, we are incorporate into hys flesche, that for our saluation was made our flesche.

Hillari. de tri. lib. viii.

Ioã. xvii.

Cirillus in Ioã. lib. x. cap. xiii. & lib. iiii. cap. xvii.

Leo epist. x. ad Clerũ Constant.

Therefore (good people) consyderyng these gloryous and wonderfull graces and effectes whych by thys holy sacrament he worketh both in our soules and bodies, let vs not defraud our selues of them, neither by to long absteynyng frõ it, nor yet by the vnworthye receyuing of it, but as his exceedyng loue towardes vs moued him to geue it to vs, so let it and the benefites we receyue

Cypria. de ora. doica.

ceyue by it increase oure loue towardes him, and as he that geueth hys lyfe for vs, and his flesshe to vs, wyll denye vs nothyng that maye doo vs good: so let vs serue hym wyth harte and wyll, and omyt nothyng that may please hym, so shall we finally inioye the speciall fruite of thys most blessed Sacrament in the kyngdome of God, whych is incorruption and immortality of body and soule by hys grace and free gyfte, to whom wyth the father and the holye ghost be al honour, glory and prayse for euermore. Amen.

The.x.sermon.

An exhortation for the worthy receyuing of the holye Sacrament. Serm.x.

BEyng sufficiently and most manifestlye taught (good people) by the mouth of our Sauiour Christ, that in this most holye sacrament he geueth vnto vs his bodye and his bloode, that was slayne and shed vpon the crosse for the life of the world: Let vs faythfully beleue God by his woord, and not repugne against him, although it seme not so to our senses and our carnall thoughtes, for his misteries exceede our reason, wherein we ought to consider not what oure eyes sheweth vs, but what hys woorde teacheth vs. For our eyes may easely deceyue vs, but hys word can not deceyue vs, who in sensible thinges geueth vs heauenlye and intelligible thynges whyche our senses canne not iudge and discerne, but geueth place to our faith directed by Gods woorde to the knowledgynge of this infallible truth.

Chrisost. in Mat. ho. lxxxiii.

Therefore it is now oure partes to prepare and make cleane our bodyes and soules from al fylth of the flesh or spirite, that we may receyue thys heauenlye meate woorthely, considerynge the manyfolde graces that come by it, and the eternal dampnation that hangeth ouer theyr heades, that vnwoorthelye presume to receyue it. Remember howe euerye man is displeased and angry

angry with the traytour Judas, and them that crucifyed our Sauiour Chriſte, and ſo beware that you be not likewyſe giltye of the bodye and bloud of Chriſte. They moſt cruellye ſhedde his bloude, but he that vnworthelye receyueth hym with a foule and ſynfull conſcience, ſpitefullye treadeth his precious blood vnder his feete. No fylth or myre is ſo vnworthy his pure and heauenly bodye, as is the bodye or ſoule of man defyled with mortall ſynne. And as the thyng we come vnto is moſt honorable, ſo the worthy receyuing of it, is moſte profitable. But if a man come vnto it with a gilty and naughty conſcience, it encreaſeth his faulte and dampnation, for he that eateth and drinketh the body and bloude of our Lord vnworthely, eateth & drinketh iudgement and dampnation to himſelfe. For as they that do defile the kings purple robe, are worthy to be puniſhed as wel as they that cut or rent it, euen ſo it is no maruel if they that receiue Chriſtes bodye with an vncleane conſcience, do ſuffer the ſame puniſhment that they doo whyche dyd nayle him to the croſſe. See how terrible a payne S. Paul threatneth to the vnworthy receyuer, ſaying: A man that tranſgreſſeth the law of Moyſes being conuict by two or thre witneſſes ſuffreth death: how much more and greater puniſhment deſerueth he to ſuffer, that treadeth vnder foote Gods ſonne, & with no reuerence regardeth the blood of his teſtament, by whiche he was ſanctified, but taketh it as comon meate, & doth iniurie to the ſpirit of grace, and in that he betraieth

Heb.x. Theophi. ad Hebre. cap.x.

Chryſo. in Ioã. homi. xly.

i.Cor.xi.

Hebre.x.

Beda in Marke.lib. iiii.ca.xiiii.

and

and deliuereth Chriſt as Judas did, not now to the ſynful Jewes, but to his own ſynfull members, wherwith he preſumeth to dishonour ſo inestimable a ſacrament. S. Peter and Judas at one table, in one ſupper, did both eate of one conſecrate breade whych was Chriſtes bodye, but Peter receiued by it life, Judas death: to Peter it was an increaſe of goodnes, to Judas it was a teſtimonye of hys noughtyneſſe: Peter beyng good and clene, toke it for his ſaluation, Judas beyng a traytour and vncleane, tooke it to hys dampnation. The thyng that was geuen was not euil, but a good thing was noughtely receiued of an euil man to his dampnation. For after the receipt of our Lordes body, the deuil entered into Judas, not that the deuil did deſpiſe or contemne our Lordes body, but the impudent wyckednes of Judas made entrye for the deuil to dwel there, wherby we be taught that the deuil lyeth in wayte and preuayleth ouer theym that vſe theſe ſecret miſteries with a corrupt mynde. So that Judas as ſoone as he with his traytorous mynde touched the heauenly foode, and the ſanctified bread entred into hys curſed mouthe, hys myſcheuous mynde not able to beare the ſtrength of ſo great a Sacrament, was blowen forth like chaffe out of a barne, and ſo headlings hee ranne to hys treaſon and money, and ſo to deſperation and hangynge. Marke the greate mercye of oure Sauioure Chriſte, and the madneſſe of Judas, for Judas bargained for thyrty pence to ſell his mayſter, and Chriſt did miniſter to him

Bernardus ſer. in cena

Auguſt. in pſa. cxlii.

Chryſoſt. ho. de proditõe Iudę

Cypri. ſer. de cena.

Chryſoſt. ho. de proditi Iudę.

to hym the same bloode whych he solde, to thintent he shoulde haue had remission of synnes, if he woulde haue forsaken his wickednes. O cruell hart of thys traytour, wyth what eyes could he looke vpon hym, whom he had in hys mouthe to eate, beyng bothe at once to Christ a murderer and a gest, sellyng his maister for a litle money, and loosyng God and hym selfe for euermore. Euen so at this day, there be in the church of God good men, as Saynte Peter was, and noughtye men as Judas was. The good receyue the blessed Sacrament to theyr saluation, the euyll men beyng lyke dogges and swine, to theyr dampnation. They be dogges that vnreuerentlye come vnto it, and therefore they departe in Gods hye displeasure. For they that lyue after the flesche, and be fettered in the cheynes of synne and vyce, they receyue with Judas the traytour poyson, and runne to the halter of spiritual hanging in hel, beyng condemned both for theyr other manyfolde synnes, and also for the contempt of Christes most precious bodye, whyche in verye deede they receyue, but in substaunce onelye, and not in any profitable or holsome effect.

Bernardus ser. in cena

Osa the priest in the old testament, put to his hand to the Arke of God to stay it when it was like to fall of the cart, and God being displeased for his rash ētерprise did smite him by & by with sodayn death. Where we may euidently se & vnderstand how much he offēdeth that raschly with a gilty cōscience cōmeth to the body of our Lord,

ii. Reg. vi. Eucheri. in lib. ii. Reg. cap. vi.

when

when the deuout prieſt was puniſhed by death, that wyth leſſe reuerence then he ought to haue done, did touch the Arke, which was but the fy-
Leui.xxii. gure of our Lordes body. In the olde lawe it is
Hiere.ad uerſus Pe- ſaid, that if a man do eate of the ſanctified meat
lag.lib.i, of the ſacrifice by ignorannce, his ſynne and iniquitie ſhalbe imputed vnto him, for which cauſe S.Paul doth warne vs to come vnto this moſt holy ſacrifice of the new teſtament, wyth muche caution and wateines, leaſt we take it to our dā-nation. For if ignorannce in the old law be condemned, how muche is a giltye conſcience in the
Baſilius de baptiſ.ſer. ii.cap.iii. goſpel condempned? Looke howe much Chriſte himſelf paſſeth and excelleth the materiall temple of God whyche Salomon buylded: euen ſo much more greuous and terrible is it to receiue Chriſtes body in deadly ſynne, thē to eatē raſh-
Chryſoſt. ho.de prodit Iudę. ly of the ſacrifices of the old lawe. Therefore let no falſe and couetous man as Judas: let no mā that vſeth ſimonie or vſury as Symō Magus: let no mā bearing a malitious hart to his neighbour as king Herode, come to this boord of our ſauiour Chriſt, this ſacrifice is ſpirituall meate. For lyke as common meate when it fyndeth a mannes ſtomake full of euyll humours, it doth hym no good, but great hurt: euen ſo thys heauenly and ſpirituall meate, if it fynde a mannes hart full of iniquitie, it maketh him worſſe, not for any faulte of the meate, but by the faulte of
Chryſo.ad Epheſios. ſer.iii, the receyuer. If he be woorthy punichment that kyſſeth the kynges hande wyth a foule mouthe, what paine is he worthy that kiſſeth the mouth

of

of the kynge of heauen with a stynkynge soule? And leste men shoulde thinke that these were but vayne thzeatninges of Saynt Paule and other holye men, and that God woulde not enter in to iudgement with theim that so villanouslye and contemptuouslye abuse Chzystes bodye: Sainte Paule dothe further shewe as it were an image of Gods iudgement to come agaynste suche vnwozthy receyuers declaringe how that foz that same heynous fault many nowe in thys wozlde are punished with sickneste, with infirmytyes, with mischaunces, wyth great aduersitye, and also with sodaine death of the body, to thyntent that the multitude should be affrayd and learne by the example of a few, knowyng that god wyll not leaue the contempt of his body vnpunished, and although manye escape free here, yet they may be sure to be moze extremely handled there, bothe foz abusynge Chzystes bodye, and also foz contempninge the example of other. And these plagues of sickneste and deathe chaunce to many, because they wyll not iudge them selues, noz wyll not vnderstande what it is to communycate wyth the Churche and to come to so hye and so heauenlye Sacramentes, and so they suffer that whyche men that bee in a feuer bee wonte to suffer, when they kyll them selues by pzesuming to eate of holle mens meate. And also these plagues chaunce because they wyll not iudge Chzistes body, that is to saye, they wyll not discerne and consider the greatnes and maiestye of this pzesent misterye, but negligentlye and contemptuouslye

Ambros. in epist. i. Cor. xi.

Origenes in psalm. xxxvii.

Aug. in Ioā tract. xxvi. lxii.

temptuously take Christes body as other common meate. For if they did cõsider and esteme of what excellency & mateste he were that is presẽt there before them, and geuen them to eate, they should nede no other perswasion to make cleane their hartes, and to receiue him with his most honoure and reuerence, but he alone woulde cause them to take hede and to purge them selues. For they would consyder that they receyue and taste vpon his body and bloud, that sitteth in heauen, that is honoured of Aungels, that is of infynite power, that made both heauen and earthe, that redemed & gouerneth the holle worlde, that shall iudge both quicke and deade. And on the other syde they woulde consider that if God dyd geue vnto vs the heauen, the sea, the earth, and al the riches and treasures that bee in these, and yf he did send vnto vs his patriarches, his prophetes his Aungels, he should neither geue nor sende to vs anye thinge equall wyth thys, whiche is the head of all goodnesse, who spared not his onelye begotten sonne to saue vs, that were hys fugytiue slaues. And Christe our Lord was not content onelye to be made man and to bee whipped and slayne for vs, but also hath brought vs (as it were) into one heape of Leuin wyth hymselfe, and not onelye by fayth, but also in verye deede hathe made vs hys bodye: what thinge th[illegible] oughte to bee so cleane as he that shoulde receyue that sacryfyce? yea the very beames of the sonne bee not so pure as his mouth ought to bee that shoulde receyue thys merueylous bodye

Oecumenius in Paulũ. i. cor. xi.

Chrysost. ad Ephes. serm. iiii.

Chrysost. in Mat. ho. lxxxiii.

and

and bloude of oure Sauioure Chriſte. Remember manne howe God honoureth thee, of what meate arte thou partaker? Thou art fedde with the ſame thinge, that the holye aungels tremble at, and be not able to beholde it, for the bryghtneſſe that commeth from it. What ſhepeheard euer fedde his ſhepe with his owne bodye, manye mothers doe committe their infantes to bee nurſed of other women, but Chryſte dothe not ſo, who feadeth and nouriſheth vs his ſhepe or rather children with his own body, & ſo doth ioyne vs to him in one body. And as younge infantes with great gladnes do ſuck the breaſtes of their mothers or nurſes, euē ſo with greater gladnes ought we to come to the breaſt of our Sauioure there to ſuck the grace of the holy goſt, & to take it moſt beautly & with moſt ſorow, if wee be for oure deſertes excommunicate and depryued of that ſpirytuall foode. Therefore lette vs pull downe the wall that maketh diuiſion betwene God and vs, lette vs by penaunce remoue oure ſynnes, and waſhe oure conſciences, lette vs amende that kynde of beaſtlye lyuing whyche wee hee aſhamed ſhoulde be layde to our charge and lette vs wythdrawe oure myndes from the vnſatiable greedyneſſe of thys worlde. For what ſhall it profyte a manne to gayne the holle world Mat.xi. and looſe hys ſoule? The three wyſe menne Chryſoſt. came out of the Eaſte countrey of Perſis to ſeke ſer. de bea. Jeſus the kynge of the Jewes, but lette vs goe to phila- forth from our worldly cares and carnall delites gonio. to ſee Jeſus.

It is no great iourney, we nede not to passe ouer the sea, nor to clyme ouer the mountaynes, but sytting at home if we be compunct in hart, & bent towardes godly deuotiō, we may pul down the wall of our sinnes, and make shorte the longe way of our iourney and see Christ. For God is a god nye hand and not a farre of, and nye vnto al
Hier. xxiii them that call vppon hym in trueth, yet nowe a dayes there be many christen men that be so full of sinne, and do so contemne godly religion, that they take no care for theyr soule health, not considering that the tyme to receiue this most holye sacrament is not this day or that day, but when their consciences be pure and purged from sinne. For as he that is cleane, may come euerye daye, so he that is vncleane, and is not penitent for hys synne, he may not come at those dayes, which by the Churche be appointed. For to come once a yere dothe not deliuer vs from our synnes, yf we come than vnworthily, but rather it encreaseth our damnation. For whiche cause I chalenge you al in our lordes name that ye come not to these fearefull and terrible misteries for a custome, as compelled by the appoyntmente of the Churche, without diligente preparinge of youre selues, but that ye purge and washe your soules diuers dayes before by penaunce, by prayer, by almesse, by spiritual exercise, and that ye do not turne afterward to your old sinnes, as a dogge turneth back to eate agayne his castinge. Is it not agaynste all reason to haue so muche care of worldlye thynges, as when the feaste drawethnere

nere to prepare new & costly apparell, to prepare great and sumptuous fare, and by all meanes to trimme vp the body, & to haue no respecte of the soule but to suffer it to be ragged and torne and to dye for hunger: and the body is decked for the sighte of the worlde, but the soule is alwayes in the sight of god that moste greuously punisheth the neglecting of it. If any man haue an enemye by whom he is hurt or offended, let him dissolue his enmitie, and refrayne his hote affection and swelling of minde, that his soule be quiet wythout trouble or tumult. For by thys blessed communion thou shalte receiue the kynge into thy soule, and when the kynge entreth, there ought to be greate quietnes, silence, and peace. And although thyne hurt or iniury shewed by thy enemy be very gret, yet thou must remit it. Because thine enemy hath hurt thee, wilt thou therefore hurt thy selfe more: whatsoeuer he hath done, it can not be so great harme to the, as thou doest to thy self, if thou be not reconciled vnto him. Wilt thou shewe spite and villany to God because thy neyghbour hathe shewed the lyke to thee before: For to retein displeasure against him that offended the, is not so muche to auenge thy quarell against him, as it is a spiteful contempt of god the authour of this law & commaundemēt, that we shoulde be reconciled to oure enemyes before we come to his aultare. Therefore haue no respecte to thyne enemye nor to the greatnes of thyne iuries susteined by him, but to God almyghtye, and printing his feare depely in thy harte consy-

der this, that the greater violence thou doest vse to thine own hart in cõpelling it to forgeue thine enemy and to be in frendship with him: the greater reward thou shalte receyue of god that commaunded the so to do, and as thou doest after that sort receiue god with much honor, so shal he make the reward of thine obedience a thousande folde. This is the duetie of a christen man when he commeth to Gods borde to procure hymselfe to be purged from all corruption of the flesche or spirit, and to haue perfit holines in the feare of God and the charitie of Christe, and to haue no spot or wemele or any suche thinge, and to haue a perpetuall memory of him that was dead and rose againe for vs, and to make cleane hys soule with fayth, baptisme, vertue, and the doctryne of the Gospel, that the corrupt maners of suche as be straungers and not gods people, & the maner of lyuing whiche was vsed in Egipte, in the tyme of kinge Pharao, that is to saye, the holle heape of vice, be not nowe vsed but banyshed away, and so let him come to this heauenly breade which was not brought forth of the grounde by tilling and sowing and labour of mã, but which came from heauen, and is the true breade of lyfe, and causeth the worthy receiuer neuer to be hungry againe but to liue alwaies in immortalitye. If no man dare lay his bread vpon a foule cloth nor put it into a foule vessell, howe muche more may it not be receiued in a foule hart, whiche filthines aboue al thinges he moste abhorreth, as the greatest iniury that can be done to his body.

Basilius regul. lxxxi. cap. xxi.

Gregor. Nissenus de vita Moysis.

primasius in epist. 1. Cor. xi.

For

For as Joseph the iuste man wrapped Chrystes body in a cleane cloth, and buried it in a new sepulchre, so ought we to laye it in a cleane harte and a chast bodye. Whiche thing if we diligently procure, as it maye be done in litle time, & make our selues not vnworthy receiuers of so great a treasure, than shall Christ our lord with the father and the holy ghost come vnto vs, and dwel wyth vs, and worke in vs all the godlye and wonderfull effectes of this blessed Sacrament both in our soules and bodies, and nourishe vs into Chrystes mistical bodye wyth hys owne naturall flesche, whiche as a pledge maketh vs to bee in sure hope of life euerlasting, to the which he bring vs that made vs, to whom be all honour and glorye, for euermore.

Amen.

How a man may come worthely to receyue the blessed Sacrament. Ser. xi.

I Purpose by the grace of god in this Sermon to instructe you (good people) howe to prepare your selues to come worthelye to receiue this holy sacrament, ye know the great and meruailous benefites whyche Christe our Lorde worketh in their soules and bodyes that worthelye come vnto it, and also ye knowe the daungerous and damnable state of theym that come to it vnworthely: and that ye may the better auoyde the one and bee partakers of the other, First ye ought certainly to know that it is required that ye dooe come to it and receyue it. For as the vnworthy comminge is perilous: so not to bee partakers of this mysticall supper at all, is a great offence, and a verye destruction of a mans soule, as our sauiour Christ taught vs, saying: Excepte ye eate the fleshe of the sonne of manne, and drinke his bloud, ye shall not haue lyfe in you, and he that eateth my fleshe and drinketh my bloude hath lyfe euerlastynge. Whyche is to bee vnderstande of hym that eateth Christes fleshe as it oughte to bee eaten. For manye eate it that dooe not dwell in GOD nor GOD in theim, because they eate it not wyth a cleane harte, and after that maner whyche Christe

Chrysost. in epist. i. Cor. x. ho. xxiii.

Ioan. vi.

primasius in Apo. li. iii. cap. ix.

Aug. de verbis domini Ser. xxviii.

sawe

sawe when he sayde so. Manye forbeare to come to it, because they perceyue theyr conscyence greeued wyth deadlye synne, and in that they doe well, yf they can so forbeare iustelye without offence of other persones. But yf they forbeare because they haue a wronge and false opinion of thys holye Sacramente, or because they wyll not bee reconcyled to their neighbors, or intende not to amende and forsake theyr noughtye lyuing: then besyde theyr heresye and other damnable liuing, they offende deadlye diuers wayes, bothe in contemninge Christe and his Sacramentes whyche he hath ordayned to bee instrumentes wherewyth he myghte geue vnto vs grace and saluation, and also in contemninge the Churche of Christe, whiche hath ordeyned that euerye manne and woman beyng of yeares of discretion, shoulde faithfullye confesse alone to his owne curate, or by hys permyssion to some other mete and learned Preste all his synnes once in a yeare at leaste, and shoulde to his power fulfill that penaunce and satisfaction whiche is inioyned hym, receiuinge reuerentlye at leaste at Easter the blessed Sacramente of the aultare, excepte perchaunce by the counsell of hys owne curate, for some reasonable cause he thynke meete for a time to forbeare the receiuinge of it. And that he whiche contemneth this ordinance, should be accursed and kept from the entring into the church amonges chrysten men, and when he is dead should be kept frō Christen mennes buryall. This is the discipline

Ex Cōcil: gener. de. penitent, & remiss. ca. omnis.

and

and ordinaunce of the Churche at thys dāye, whyche is not a restreyning of a manne to come but once a yeare, but correcting of him that commeth not once a yeare. The oftner he commeth the better it is, and the more is he nourysched to euerlastinge life. And the better the man is, the more desirous is he to be ioyned to god corporally by this Sacrament. For as Chryst by geuing to vs his flesche and hys bloude declared moste of all his exceadinge loue towardes vs, euen so declareth he his loue moste of all towardes GOD that the oftneste and with moste reuerence commeth to receyue this precyous foode of his flesche and bloude. So did the holy man Job say of hys seruauntes that loued hym most, repetinge their wordes whiche were these. who shall geue vs of his flesshe to eate that we may be full withal? Which no man euer dyd but Chryst our Lorde to thintent he myght bynde vs to hym wyth more charitie. Suche was the feruente charitye of the people in the begynninge of the Churche, that came euerye daye, or in a maner euerye daye to this holy Sacrament, and afterward when deuotion decreased, they came euerye sondaye, and further as the charitie of the people wared colde the fewer tymes they prepared themselues to receiue this Sacrament, in so much that it was decreed by certaine prouinciall counsels, that he that came not thryse a yere, that is to say, at Easter, at Pēthecost, and at Christenmasse, shoulde not be taken as a Catholyke manne. But after that, when deuotion decayed and charitie was

Chrysost. in loā. ho. xlv.

Iob. xxxi.

Fabianus decret. vii. Concil. Eliberti nū. Concil. Agathense.

cold,

cold, & iniquitie did abound, so that men geuinge the bridle to the flesshe, were careleſſe of theyr ſaluation, than the Churche oure mother beyng carefull for her children, and compelled by loue, partly to condeſcend to the infirmitie of the people, and partly by diſcipline to reduce the people again to their duties, did in a generall counſel decree that euery perſon of diſcretion ſhould fulfyll gods commaundement in receyuinge thys Sacrament once a yeare at leaſt, as I haue ſayd before, vnder the paine of excommunication, which is the ſpirituall ſworde of Chriſt to compell men to do their dueties, which nede not to be drawen but for the hardnes of our hartes, that loue the worlde more than God, and to ſerue the deuyll rather thā Chriſt the author of al grace which is geuen to vs in this bleſſed ſacrament. Wherunto I ſhall moſt earneſtly exhorte euerye man and woman as they loue theyr owne ſoules, and to be preſerued in grace & the fauor of God, to diſpoſe themſelues often tymes effectuallye to receyue the bodye of oure Sauyour Chriſte, whiche is euerye daye bothe offered to GOD the father for the ſynnes and infyrmities of the people, and alſo is prepared & offered to all them that wyll with a pure harte receyue it. For they that wilfully abſtain from it, they depriue themſelues of all the graces and Godlye effectes whyche bee geuen by it, they looſe theyr ſpirituall ſtrengthe to fyghte againſte the deuyll, and they waxe rotten and dead members of Chriſtes bodye, lackynge theyr foode and ſpyrytuall

Concil. Laterani. cap. xxi.

nouriſhment.

nourishment, and so are meete for nothinge els but to be cast into the fyre. And they that be in cõ sciẽce of deadly sinne, let them by penaũce make cleane their conscience, for otherwise we that be ministers maye not minister but to the worthye receiuers so farre as we knowe, for if we know any man to come to it vnworthely, we ought rather to shedde our bloud, than to geue Chrystes bodye and bloude to dogges and beastly lyuers. And that euery man when he is dysposed to receiue this most holy sacrament, maye do it worthely to his saluation, he must obserue thre things before he come to it: he muste proue & iudge hym selfe when he commeth to it, he must iudge and discerne the body of our lorde after he hathe receiued it, he must imitate Christe and communicate with him in his passions. Firste he that intendeth to eate the lambe of GOD, he muste haue the innocency of a lambe, and maye not be a wolfe hauing woluish maners, because thys is the bread of the childzen of God, and not of fylthy dogges or rauenous wolfes. And no persone maye bee partaker of it, but he that beleueth all thinges to be true that be taught of the Catholike church, & is baptised in the water of regeneration, and frameth his lyfe after that maner which our sauiour Christ did set forth in his lyfe and Gospell. For as in the olde testament three sortes of people were not admytted to eate of the paschall lambe, as straungers borne, such as were not of the stocke of Israel, & they that were not circumcised, and they that by touchinge any deade

Chrysost. in Mat. ho lxxxiii.

Chrysost. de prodit. Serm. i.

Iustinus martyr Apolog. ii.

Exod. xii.

deade or vncleane thing were made them selues vncleane: euen so there be three sortes of men in the new testament that maye not bee admytted to eate of Christes body in the sacrament, which was figured by the paschal lambe, firste al infydels suche as be not true Israelites and of the house of Chrystes churche by receyuinge his law and faith, secondly they that be not baptised and so circumcised in harte, not hauynge the vayne thoughtes and wourkes of the flesh cut away by the holy ghost, and thirdly they that be not clene and pure in conscience but prayye to theyr owne giltinesse, or in will to remayne in sinne styll. These three sortes of persones be not worthye to receiue the lambe of god our sauiour Christe in the blessed sacrament, but yf they presume so to doe, they doe it to their owne damnation. Therefore whosoeuer wyll come worthely to so greate a misterye, he must be a christen manne and stedfastly beleue whatsoeuer trueth god hathe reuealed to his holy churche, and specially concerninge the truth of this sacrament, neyther oppugninge it by malitious heresye, nor beynge ignorante of it by lacke of knowledge, but acknowledginge that it is the body and bloud of Christe Goddes sonne, verilye and in trueth as Chrystes wourde spoken of it dothe plainely testifye. Moreouer he muste proue himselfe as saint Paul teacheth vs, that is to saye, he muste searche if he be giltye of any deadly sinne, and if he fynde hys conscience to reproue hym, than he must refrayne from the holye sacrament, tyll he haue by true contrytion

Hesechius in liuit. li. vi. ca. xxii.
Syrillus in Ioã. lib. xii. cap. i.
Aug. xxi. sentent. cap. iii.
Hesichius in leuit. li. vi. ca. xxiii.
i. Cor. xi.
Origen, in Iob.

and

and the ſacrament of penaunce made cleane hys conſcience receiuinge remiſſion of al his ſynnes, and than beinge cleane let him eate of this moſte holy ſacrifice of Chriſtes body and bloude. And if he perceiue that his conſcience is priuy to anye penial ſinne, and yet not hauynge a wil to ſinne after any moze, than befoze he receyue lette hym ſatiſfy foz that ſinne with weping and prayer, & putting his hole confidence in the mercye of God that bleth to forgeue ſynnes to all that deuoutly confeſſe them, he maye boldlye and fruitfullye come to the bleſſed ſacrament. The moze dylygence he taketh in examining, ſerching, and purginge his conſcience after that ſorte as is declared in the ſacrament of penaunce, the moze boldly and worthely ſhall he receiue, not that any mā ſhoulde thynke him ſelfe worthye to receyue the moſt precious body of Chriſt god and manne, in reſpect wherof the hyeſt aungels be vnclene, but that if a man doe that lyeth in him to waſche awaye the fylthynes and ſpottes of his ſoule and body by contrition & the ſacrament of penaunce, and prepareth his harte with humilitie and reuerence to receiue the body of his lord god, than doth God eſteme and accept him as worthy, that is to ſay, further from vnworthineſſe than he is that taketh no penaunce foz his ſinne at all.

Aug. de ec cleſ. dog. mat. ca. liii.

Thys worthyneſſe maye bee conſidered and knowen by ſuche obſeruations as were commaunded to bee vſed aboute the eatinge of the paſchall lambe. For as the lambe was the fygure of Chryſte in thys Sacramente, ſo the

Exod. xii.

maner

maner of eatinge that, is an instruction how we
shoulde worthyly eate thys. They that shoulde
eate one paschall lambe were commaunded to
eate it in one house, and to carye no parte of the
flesshe out of the dooꝛes. So we be commaunded
to eate the flesshe of Chriſte our lambe no where Beda in le-
els but in the house of god the catholike churche, uit. cap. vi.
and thereby all heretikes and ſchiſmatikes which Hieron. in
be out of the church are forbidden to preſume to Hierem. li.
eate of Chriſtes flesshe, whiche can not bee wor- iiii. cap.
thely eaten but of them that be members of the xxxii.
Church. They were commaunded to haue their
reines girded: ſo are wee commaunded to haue
our bodies and ſoules gyrded, that is to saye, re- Clemens
frayned and kepte from the woorkes and luſtes epiſt. ii.
of the flesshe by abſtinency and chaſtitie, and not Hieron.
onelye from the vnlawfull vices of fornicatyon, contra
adultry, and ſuche lyke: but alſo a man ſhoulde Iouinian.
abſtaine from the act of Matrimonye wyth his lib. i.
lawful wife for a certaine ſpace before: how be it Cōciliums
he that vſeth hys wyfe not for thyntent to fulfyl Elibertinū
hys carnall pleaſure, but onely for deſyre of en cap. lxxxii
creaſe of chyldren, he oughte to be leaſte to hys Grego. ad
owne iudgement concerninge the receyuinge of interrog.
this miſtery, with this exhortation, that he pre- Auguſt. x.
ſume not to come, but with a pure conſcience, a Aug. Ser.
chaſt body, and a clene hart. Alſo they were com- ccxvi. de
maunded to haue theyr ſhoowes vpon theyr feete tempore.
ſo wee be commaunde to haue the fete of oure
ſoules, whiche be our affections mortified by the Chryſoſt.
feare of god, & preſerued from the corruption of de prodit.
worldly thinges, by the loue of heauēly thinges, Serm. i.

to

to be in loue and perfyt charitie wyth all menne, without malyce, enuy or double harte towardes any man. For when the kinge of heauen entreth into vs, there muste be greate peace, silence, and quietnes without trouble of worldly affectiõ, all iniuries, displeasures, enemities, and trespaces must be freely and clerely forgeuẽ, as we woulde Christe should forgeue vs, for this is the mystery of peace and the vnitie of Chrystes mystycall bodye, and he that receyueth the misterye of vnitie, and kepeth not the bonde of peace and vnitie, he receyueth not the misterye for hym selfe, but a testimony against him selfe. Therefore of all thynges let vs be sure of this that wee bee in charitie, and that no anger freate vs, no pryde inflame vs, no lechery defde vs, nor no enuy torment our hartes, when we come to oure Lordes table. They also did eate the lambe with wylde and sowre lettes, euen so must we take the flesshe of our lambe with sower contrition, wee muste afflicte and punishe our hartes with sorow and bitter teares for our sinnes, that the bytterneſſe of our penaunce mighte wype awaye the fylthye humour of our corrupt life from our soules.

Chrysost. de beato philagonio.

Aug. Ser. ad infãtes.

Aug. ser. c. de tẽpore.

Grego. ho. paschali. xxii.

The Iewes did eate their lambe standinge hauinge their staues in their handes, and in greate haste ready to flye out of Egipte: euen so oughte we to stande in true faythe and good lyfe, & not to syt or lye in corrupt doctryne or lyuing, but to haue the staffe of true hope of eternall ioyes to come in our handes to stay vs in the daũgerous iourney of this worlde, that wee neyther faynte

Chrysost. in Mat. ho. lxxxiii.

for

foz werines, noz giue ouer foz cowardnes, to our goſtly enemies, knowing that theyr iozney was but from Egipt to Iewry, and our iozney is frō the earth to heauen, the ſtrong and holſome vittale, of whiche iozney is this heauenlye foode of Chriſtes body and bloode. And as they were in readynes to departe out of Egipt by and by after the eating of the lambe, ſo ought we cōmyng to this bleſſed ſacrament to haue our liues ſo vpright and pure from all ſynne, as thoughe we ſhoulde euen then depart out of this tranſitorye worlde. Foz looke in what ſtate of clene lyfe a man wold auenture his ſoule when he dyeth, let him with all diligence pzouide and pzocure that his ſoule be in the ſame ſtate when he commeth to communicate. By this compariſon ye may learne (good people) howe to pzoue & iudge your ſelues, and ſo to come worthely to this heauenly foode. The next thing is to lerne how to iudge and diſcerne the body of our Lozd whē we come vnto it, that is to ſay, we may not vndiſcretlye & negligentlye take it, but we oughte to diſcerne Chriſtes body from other common meates, and conſidering the great dignitie and worthyneſſe of it, we ought to geue honour and reuerēce due to ſo great a thing as is the fleſh and bloode of Chriſt God and man, not the fleſche of man onelye, foz than it could not geue life, but the pzoper fleſche of Gods ſonne vnited to his perſon in diuinitie, and is therfoze able to geue lyfe eternall to our moztal bodies. Foz which cauſe we ought with feare, reuerence, and a deuoute mynde to

Chryſo. in Mat. hom. lii. op. imperf.

Auguſt. in Ioā tract. lxii.

Oecumeni us in paulū i. Cor. xi.

Aug. ad Ianuar. epiſt. cxviii.

Cirillus in Can. xi. cōcilii epheſ.

Ambroſ. i. Cor. xi.

come vnto it, which beyng the same in substaūce that suffered, is also the best wytnesse of Christes paynful passion. Wherefore when thou doest go vp to the Aultare to bee fedde wyth thys spirituall and heauenlye meate, beholde wyth fayth the most holy body and bloude of thy God, honour it, maruel at it, touch it with thy minde, take it with the hand of thy hart, and specially drynke of it wyth the draughte of the inwarde man. No man eateth worthely this flesh, but he that first honoureth it with godly honour in the holye Sacrament, considering that it is greate synne not to honour it, seinge it is the bodye of him that made thee, and wyth it redemed thee, and shall by it rayse thee oute of dust and asshes, for the which thou hopest to receiue heauen and the ioyes that bee therein, and to bee associate to his holy angels. But wher as in this sacrament there be two thynges conteyned, the outwarde fourme of breade which is sene with the eyes of the bodye, and the bodye and bloude of Christe whiche is seene onelye with the eyes of the soule whych is fayth: Therefore let euery man or woman when he seeth this sacrament in the Priestes handes, direct the eye of his faythe and hys intent, to honour onely that substaūce of Christ God and man, whiche he seeth not with hys bodelye eyes, but beleueth it moste certeinlye to be there present, and let him not fyxe hys thoughte vpon the visible whitenes or roundnesse of the bread, which be sensible creatures reserued ther for the vse of this mistery, and may in no wise be

Emesenus ora. de cor. domini.

Auguſt. in psa. xcviii.

Ambro. de spūs. lib. iii cap. xii.

Chryſoſt. ho. xxiiii. in. i. Cor. x

Gerſon de exercitiis simpliciō.

adowred

adowzed and wozchipped with godlye honour, but let him intend to honour the body and blood of Chzist, and yet not those as onely creatures, but as they be vnited to the Godhead and made one person in diuinitie, foz onelye God is to bee honoured with godlye honoure, whiche we doo when we honour Chziste God and man present in the blessed Sacrament.

This honour specially consisteth in oure true and lyuely fayth which we haue of Chziste there present, which honour we declare outwardly by kneling and other reuerent behauour of our bodies, protesting thereby what is our faythe and iudgement concernynge the substaunce of thys most blessed Sacrament, and so we truly iudge and discerne our Lozdes bodye. And foz further honour to be geuen vnto it, when so euer we receiue it, we take it fastinge before all other meates, except extreme sickness, oz the instant dauger of death doo require otherwyse to take it when and as we maye. Foz euer synce the Apostles time, it pleased the holy gost, that foz the honour of so great a Sacrament the body of our Lozde shoulde first enter into the mouthe of a Chzisten man, before all other externall meates. Foz thys maner and custome is obserued vniuersallye thzoughoout the holle wozde. And foz that cause it is decreed by the vniuersall Churche of Chzist, that this moste honourable Sacrament shoulde bee reserued foz the necessitie of theym that be sicke oz absent, least (where as it can not bee duelye consecrate at all tymes and places,

Sedulius in Paulum. i. Cor. xi.

Aug. ad Ianuar. epist. cxviii.

Cõcil, generale Latera. ca. xx.

Iustinus Martir. Apolog. ii.

of a prieſt not faſting) the ſicke folkes ſhould die wythoute thys heauenly foode whyche is theyr ſtrengthe, and the ſtaye of theyr paſſage to the next worlde.

Furthermore, at the tyme of the receyuing of this Sacrament we ought to haue our myndes occupyed in remembryng the paſſion of Chriſte. For by this ſacrifice which Chriſt geueth to vs, we know aſſuredly that he boughte vs wyth no worldly treaſure of golde and ſyluer, but wyth this ſame his moſte precious bodye and bloude, and by it we are prouoked to remẽber alwayes his moſt hye benefite, and therewithall continuallye to render moſte humble thankes to him in deuout affection and obedient ſeruice, accordyng to hys good wyll and pleaſure. Thus receyuing the bodye and bloode of oure Lorde, we oughte thankfullye to remember and confeſſe that oure ſauiour Chriſt hath geuẽ his body to death, and ſhed his bloude for vs, knowyng that we ought agayne rather to ſuffer our bodyes to be ſlayne, and our bloud to be ſhed for hym, and in defence of hys truthe, and edifyeng of his people (if the caſe ſo required) than to forſake or denie him or the truth of his goſpell reueled by the holy ghoſt to the catholike churche.

Chryſo. in Mat. hom. xxvi.

Cirillus in Ioã. lib. xii cap. xviii. Auguſt. in Ioã. tract. xlvii.

By this (good people) ye knowe how to iudge and diſcerne the bodye of our Lord, and how to behaue your ſelues when ye come to receyue it. Now likewyſe know what is your dutye to do after ye haue receiued it: Ye ought to keepe and preſerue your ſelues clene from ſynne, rather af-

ter than

ter than before, lest you commit anye thyng that might displease the presence of his maiestye, whō ye haue receiued, and therby be an occasiō of his departing from you, and of wythdrawing hys grace frō your hartes, that haue desyre to haue synne, whych is the mother of deathe, rather to reign in your mortall bodies, thā to haue Christ and hys heauenly father with the holy ghoste to make theyr habitation ther. As it is more shame for a man to dislodge hys honest gest, and thrust him out of doores after he hath receiued him into his house, than at the first tyme to haue sayde him nay, and to haue denied him lodging: euen so it is greater damnation, to defyle thys our flesh with the fylthines of synne, when it hath receyued Christes flesche and bloude, and so to treade vnder foote Gods sonne: than to haue absteined and not to haue receyued hym before, makynge the last end worse then the first. Wherein we be like cursed Absolon that called his brother Amnon to a feast, and caused his seruauntes to kyll him there. And also wee be lyke to the traytour Iudas, that after with Christe in his supper he receiued Christes body at Christes hande, gaue place to the deuils suggestion, & betraied Christ his mayster to the wicked Iewes, and we be also like to the Iewes that met Christ cōming to the citie with bowes of palmes and olyue trees, and within fiue daies after cryed, Crucifige vpon him, and pursued him euen to the death. But our duty is to geue as much reuerence to Christ being present and dwellyng with vs, as we did

ii. Reg. xiii

Basilius de baptismo ca.vltimo.

when he was commynge to vs, and not to take hys precious body and blood in vayne, and without cause, but to expresse in our lyues that we imitate and folow his footesteps, and so keepe a perpetuall commemoration of him that died for vs, and rose againe, in that we be now mortified to synne and the world, and liuyng to GOD in Christ our Lord. For this sacrament of the Aultare, wherin we receiue Christes body & bloode, doth signifie and teach vs that we should communicate with Christ in his passions, and folow that cõuersation in our maners, which he shewed in his flesshe, and as his bodye in forme of breade is seene to enter into our mouthes: so we maye knowe that he also entreth into vs by that conuersation which he vsed in earth, to dwel in our hartes by fayth.

Bernar. in psalm. qui habitat, ser. iii.

Therefore hee that so remembreth Christes deathe, that he accordyng to Christes example, doth mortifie his members which be vpõ earth, that is to saye, fornication, vnclennes, noughtye desyres, couetousnesse, and suche lyke, he eateth worthely Christes body and blood, and hath euerlastyng lyfe remayning in him, and sufferynge wyth Christe, shall raygne with Christ in the glory of hys father with the holy goste world without end.

Bernardus de diligendo deo.

Amen.

¶ Of the sacrifice of the newe Testament, which is called the Masse. Serm.xii.

AS Christ our Sauiour hath geuen vnto vs hys moste pre-cious bodye and blood in the Sacrament, to be our meate to feede and nourysshe vs to e-uerlastyng lyfe: So hath he geuen (good people) vnto vs the same hys bodye and bloode to be our daylye Sacrifice for that teynynge of remission of syn-nes and eternal saluation, and as he commaun-ded vs to take and eate that hys bodye whyche he gaue vs, so hath he commaunded vs to offer it to GOD the father in remembraunce of his passion. So that the Sacrifice of the Masse, whych is the proper Sacrifice of the newe Te-stament (whereupon by Gods helpe I intreate at this tyme) is the execution of Christes com-maundement in his last supper, when he sayd to his disciples: Do this in my remembraunce, wher in the bread and wyne be consecrate and chaun-ged, and the bodye and bloode of Christe beynge made present there by the almyghtye power of the holye Ghost, be offered to God the father by the Churche, for the Churche, and be receiued of the faythfull people. Christ our Lord God, who loued vs synners so excedynglye, that for oure Luk. xxii.

Philip.ii. redemption and saluation abased hym selfe to be made manne, and was made obedyent in humblynge hymselfe to the moste paynefull and vyle deathe of the Crosse, and for our iustification rose agayne the thyrde daye, and ascended to heauen, to the glorye of hys father, whyche be the wonderfull woorkes of God, and therefore meruelous in oure syght: hath also instituted and ordeyned a memory of these meruelles, saying: So often as ye shall doo these thynges, ye shal doo them in my remembraunce. And when sayd our mercyfull Lorde that woorde: verelye euen than when hee gaue the meate of hys bodye to them that feared hym. And than in hys last supper did he, beyng our most hye Priest, fyrst of al offer a Sacrifice to God the father, and commaunded the same to be done of the Priestes of hys Churche that occupy hys office, in memorie of hym, and so taughte the newe oblation of the newe Testament, whych oblation the Churche receyuing of the Apostles, dothe offer to GOD throughout the holle worlde.

Aaron. in psal. cx.

Cypr. li. ii. epist. iii.

Ireneus lib. iiii.

And for playner vnderstandyng of thys matter (good people) I praye you call to your remembraunce, the summe and grounde of all our faythe, which is, that we beleue to be saued onelye by the merites of our Sauiour Christe, and that he bearing our synnes in his body vpon the Crosse, and beyng the innocent Lambe of God, wythoute all synne hym selfe, shedde hys moste innocent blond for vs sinners, and by the volun-

Ioā. i.

tarye

tarye Sacrifice of hys owne bodye and bloude, made satisfaction for all the synnes of the holie worlde, and reconciled the wycked world to the fauour of God agayne.

Thys bloudye Sacrifice made Christe oure Heb. ix. x.
Sauiour vpon the Aultare of hys Crosse but ones, and neuer but ones, and it is the propitiatorye Sacrifice and a sufficient pryce and raunsome for the synnes of al people, from the beginnyng of the worlde to the last ende. Al our comfort and ioye is and ought to be in thys Sacrifice and passion of oure Sauioure Christe, by whyche onelye we haue and may haue sure hope of saluation. All that were saued from the creation of the worlde and the fall of Adam, were saued by the vertue of thys Sacrifice, and by lyuelye fayth in Christe that was promysed to Adam, and Noe and Abraham, and the other Patriarches and fathers of the olde testament, and all the Sacrifices whych they offered then, were but fygures of thys Sacrifice of Christe, whereby they dyd protest theyr fayth in Christe to come. And lykewyse all we that haue bene iustifyed and saued synce Christes tyme, and shall be to the worldes ende, obtaine and receyue that redemption, remission of synne, and saluation by the onelye vertue of the same bloodye Sacrifice of Christe vpon the Crosse. When so euer we be in synne, wee resorte to that passion to haue remission, when so euer our woorkes be vnsufficient and vnperfite, we runne to that passion to haue that supplyed that lacketh in vs, when so

euer

euer we go aboute to render thankes to God for all his benefites, wee can not doo it wourthely and sufficientlye, tyll wee ioyne oure selues to that passion, that maketh our thankes geuing acceptable in the syghte of GOD. No tounge can particularlye expresse the wourthynes and commodities of this Sacrifice of Chrystes passion, which hath purchased for vs all pardon, all grace, all rightwisnes, all holynes, euerye good gifte, and eternall saluation. The action and doyng of this Sacrifice was not long, but accomplished and ended vpon good Fridaye, whyche was the daye when Christ dyed, and he dyeth no more, but liueth euer: but the operation and vertue of this passion, is a longe thing, extended to the saluation of man, from the begynning of the worlde to the laste ende, from the tyme when Christe was fyrst promysed to be the Sauiour to all men, tyll the tyme when hee shall come agayne in his Maiestie to be the iudge of al men. And althoughe the sufferyng of hys passion was but shorte, and is alreadye ceased: yet the effect of it which is mans redemption and satisfaction ceaseth not, and because it is applyed to euerye man that is partaker of it by lyuelye faythe in continuall succession duryng all the tyme of the holle worlde, therefore Christe our Sauioure wylleth that the Sacrifice of thys redemption shoulde neuer cease, but bee alwayes to all men present in grace, and alwayes be kepte in perpetuall memorye.

Eusebius Emesenus orat. de Corpo. et san. domini.

For whych cause he hath geuen and committed vnto

ted vnto hys churche, the moste cleane and pure Sacrifice of hys bodye and bloode vnder the formes of bread and wyne, and hath commaunded it to be offered to God, and receyued of vs in the remembraunce of hys passion, tyll hys laste commyng. Which thyng the churche most faythfullye and obedientlye obserueth and vseth, not by presumption, taking vpon it self to offer that Sacrifice of our Sauiour which is farre aboue the dignitie of man, but by commission and warrant of his most holy woorde authorised to offer Christ Gods sonne to God the father, that is to saye, to representent to the Father, the bodye and bloode of Christe, whyche by hys omnipotent woorde hath there made present, and thereby to renew hys passion, not by sufferyng of deathe againe, but after an vnbloody maner, not for this ende that we shoulde thereby deserue remission of synnes, and delyueraunce from the power of the deuill, which is the proper effect of Christes passion, but that we shoulde by oure fayth, deuotion, and thys representation of hys passion, obtayne the remyssion and grace alreadye deserued by hys passion, to bee nowe applyed vnto oure profytte and saluation, not that the passion of Christe is vnperfytte, or needeth anye woorke of ours to be added to supplye the imperfection of it, but to comforte and relieue oure imperfection, that some droppe of grace maye bee drawen and broughte vnto vs oute of the fountayne of all grace, and wellspring of hys passion, not that wee canne applye the merites

Dionisius Areop, specul. cap. iii.

merites of Chriſtes deathe as weelyſt, and to whom we lyſt, but that we by this repreſenting of his paſſion, moſt hvmblye make petition and prayer to almighty God to applye vnto vs that remiſſion and grace whyche was purchaſed and deſerued by Chriſtes paſſion before, after the meaſure of hys goodnes, to al thoſe whoſe faith and deuotion be knowen vnto him. So that the hoſt or the thing that is offered both in the Sacrifice of Chriſt vpon the Croſſe, and in the Sacrifice of the Churche vppon the Aultare, is all one in ſubſtaunce, beynge the naturall bodye of Chriſt our hye Prieſt, and the price or raunſome of our redemption, but the maner and the effectes of theſe two offrynges be dyuers, the one is by ſheddyng of Chriſtes bloud, extendyng to the death of Chriſte the offerer, for the redemption of all mankynde: the other is without ſhedding of hys bloude, onelye repreſentynge hys deathe, whereby the faythfull and deuoute people are made partakers of the merites of Chriſtes paſſion and diuinitie.

Greg. Nazianze. in Iuliã. ora. 1.

Pſal. cix.

Oecumen. in cap. vii. epiſt. ad Hebreos.

Concil. Nicenũ gene.

Hierom. queſt. in geneſin.

Thus is Chriſte a Prieſt for euermore after the order of Melchiſedech, who in hys laſt ſupper offered hys bodye and bloud wythout ſheddynge of his bloode, and ſo taughte and delyuered to hys Apoſtles and theyr ſucceſſours Byſchoppes and Prieſtes, the maner how they ſhuld offer him, being the lambe of God in ſacrifice for euermore to the worldes ende, after the order, that is to ſay, after the ryte & maner of Melchiſedech, vnder the fourme of breade and wyne,

who in old time in figure of Chriſt offered bread and wine, & did dedicate and prophecy before the miſterie or ſacrament of vs Chriſten men in the body & bloude of our ſauiour. Wherof alſo ſpake Malachie the prophet ſaying, that in thys oure time of the newe teſtament God woulde reiecte and deteſt the Iewes and all theyr ſacrifices of brute and vnreaſonable beaſtes, and that hys name ſhould be magnified among the Gentiles from the riſing of the Sunne to the ſetting, and that one ſingulare & pure ſacrifice without ſpot or imperfection, ſhould be of them offred to him, not onely in one place among the Iewes, but in euery place among the Gentiles, which ſacrifice ſhould ſuccede all the other ſacrifices of the olde teſtament which were offered in the ſhadowe of thys to come. For the Iewes in theyr ſacrifices of beaſtes, dyd as it were by prophecie declare & ſignify before, that ſauing ſacrifice which Chriſt offred vpon the croſſe: and the Chriſten mẽ now do celebrate the memorye of the ſame ſacrifice of Chriſt that is paſt, euen by the offeryng and receiuing of the ſame body and bloud that ſuffred paſſion. For as Chriſt vpon the croſſe beyng the head of all vs his miſticall body the church, offering there himſelfe, did alſo offer all vs that be of the churche to God the father, for the pacifyeng of hys wrath and indignation agaynſte our ſinne: ſo we being his miſtical body, do vſe to offer to god the father Chriſt our head, and by his merites do begge pardon for our offẽces, knowing that God, who ſpared not his onelye begot-

Paula ad Mercellã.

Malachi. i.

Aug. cõtra Iudeos. cap. ix.

Aug. de. ci uita. dei. li. xvii ca. xx.

Aug. cõtra fauſtũ. lib. xx. ca. xviii

Aug. de ci uitat. lib. x. cap. xx.

Rom. viii.

ten

ten sonne, but gaue him to vs for our redemption, will now denye vs nothing for hys sake that we haue neede vppon, who is nowe also at the right hande of God and maketh intercession for vs. So that Christ in heauen and al we hys misticall body in earth do bothe but one thing. For Christ being a priest for euermore, after his passion and resurrection, entred into heauen, and there appeareth now to the countenaūce of God for vs, offering him selfe for vs, to pacify the anger of God with vs, and representing his passion and all that he suffred for vs, that we might be reconciled to God by him: Euen so the church our mother being carefull for all vs her children that haue offended our father in heauen, vseth continually by her publike minister to praye and to offer vnto god the body and bloud of her husband Christe, representing and renewynge hys passion and death before God, that wee thereby might be renewed in grace, and receiue lyfe, perfection, and saluation. And after the same sorte the holye angels of God, in the time of this oure sacrifice do assist the Priest and stand about the hoste, thynking than the meetest tyme to shewe their charitie towards vs, and therfore holding forth the body of Christ pray for mankynde as saying thus: Lord, we pray for thē whom thou hast so loued, that for theyr saluation, thou haste suffred death, and spent thy lyfe vpon the crosse, we make supplication for them, for whom thou hast shed this thy bloode, we praye for them, for whom thou hast offred this same thy very body.

Heb.ix.

Grego.ho. xxxvii.

Chrysost. hom.iii.de incōp.dei. natu.

O Lord

O Lord what earnest desyre shoulde we haue to be present, and to associate our selues in the oblation of thys our Sacrifice, whyche we knowe Christe him selfe alwayes to doo, and also hys holy Angels and Archangels, and is so acceptable a thing to God the father, for all our synnes and ignoraunces: For in that houre when Christes death is renewed in misterye, and hys moste fearefull and acceptable Sacrifice is representeed to the syght of God, than sitteth the king vpon hys mercye seat, inclined to geue and forgeue what so euer is demaunded and asked of him in humble maner. In the presence of this body and bloode of our Sauioure Christe, the teares of a meeke and humble man neuer begge pardon in vayne, nor the Sacrifice af a contrite harte is neuer put backe, but hathe his lawfull petition graunted and geuen.

Chryso. in Act. ho. iiii

Cypri. ser. de cena.

By resorting to thys Sacrifice of the Masse we euidentlye declare and protest before GOD and the holle worlde, that we put oure singular and onely trust of grace and saluation in Christ oure Lorde, for the merytes of his deathe and passion, and not for the woorthynes of any good woorke that we haue done or can doo. And that wee make hys passion oure onelye refuge. For when wysedome fayleth, whyche onelye commeth by the doctrine of Christe, when ryghtewysnesse lacketh, whyche onelye is gotten by the mercy of Christ, whē vertue ceaseth, which onely is receyued of him that is the Lord of all vertue, than for supplieng of these our lackes & needes, our

Bernard. in cantica, ser. xxii.

our refuge is to Chzistes passion,than we rũne
Psal.cxv. (as the pzophet saith)to the cup of our sautour,
& ca ll vpon the name of our lozde,that is to say,
we take his passion,& offer to God the father in
August.in misterie,the woozk e of our redemption,that by
psal.lxxv. this memozie & commemozation of it,it woulde
please hys mercifull goodnesse to innouate hys
grace in vs,and to replenish vs with the fruyt of
his sonnes passion and death. Foz that comme-
Origen.in mozation of which our Lozd said,do this in remẽ
Leiu.hom braunce of me,is thonelye commemozation that
xiii. maketh God mercifull vnto vs. We are become
debters to almighty god two waies,foz our ma
nifold sinnes & iniquities done against him,and
foz his manifold benefites & graces giuen vnto
vs. As foz the debtes of our sinnes,manye pays
verye euill that dzive of their penaunce to theyz
last age,& many pay nothing at al that die with
out penaunce and charitie,and they that labour
to pay all they can all theyz life,can neuer fullye
pay theyz holle debte,no, scant one farding of a
thousand pound. What remedye then haue we,
but to rũn to the riche man our neighbour that
hath inough to pay foz vs all, I meane Chziste
our Lozd that hath payed his hart blood,foz no
debte of his own,but foz our debte,& ther whi-
les we celebzate the memozie of his passion,we
acknowledge and confesse our sinnes whyche be
without numbze,and graunt that we be not a-
ble fully to satisfie foz the lest of them, and ther-
foze beseche our mercifull father to accept in ful
payment and satisfaction of our debtes,his pas-

sion,

sion, which (after this sort as he hath ordeyned to be done in the sacrifice of the Masse) wee renewe and represent before him, and where oure sinful life hath altogether displeased him, we offer vnto him his welbeloued sonne Iesus in sacrifice, with whom wee are sure he is well pleased, most humbly making supplication to accept him for vs, in whom onely we put all our trust, accompting him all our rightwisnes, and the author of our saluation. And as for his manyfolde benefites and giftes of nature, of grace, and of fortune, what haue we to render to God again: Synners that haue taken their soule in vayne, and geue bothe their soules and bodies to serue the worlde and the flesh, and abuse the goodes of the worlde, as stickes and matter to kyndle the fyre of their vayne and carnall lustes, they bee most vnthankful, and deserue most punishment. But other men that consider all they haue to be Gods giftes, and geuen to them, not to do theyr willes withall, but to geue an accompt again of the wel vsing of them, and therfore bestow their externall goodes in the workes of mercy and pitie, and bryng their bodyes in bondage to their spirit, and their soules to be ruled by the spirite of God, and so dedicate thē selues holy to Gods seruice: These men be good, and make of theyr goodes, their wylles, theyr bodyes and soules swete sacrifices of praise and thankes geuing to almighty God, but yet al these sacrifices in comparison of the greate heape of benefites whyche God hath geuen, doth geue, and shall geue vnto

vs, be but as it were one droppe to the hole sea, a litle warte to a great mountaine, and because they be vnperfite and in manye thinges spotted with synne and vncleane, therefore they be not worthy to be represéted before God as thankes, seing all we haue done, is but our dutie & skarse that. For which cause we resorte to the bodye of Christe, whom God hath geuen to vs, and him as being ours, we offer to God againe, and so in him we supplye that we lacke in our selues. For it is he that by his propiciatorie sacrifice (which we celebrate in the holye Masse) doth reconcile vs to God, and with the plenty of his gftes maketh vs thankes geuers, and in all thinges taketh vpon him our person, and supplieth that we ought to do, and by the very nature of his sacrifice, which is his body, stirreth vs to continuall geuing of thankes, so that our Sacrifice beyng Christes bodye, as it is the greatest gyfte that God gaue man: So it is a woorthy and a reall geuing of thankes for all his other gyftes. And therfore it is also called Sacrificium Eucharisticū, a sacrifice of thankes geuing, not onelye for that we by it geue thankes to God in woordes and prayers, but also for that it is it selfe a sacrifice of thankes for oure redemption, for the hope of our health and saluation. And wher as sacrifice is the greatest and chiefest kynde of adoration that can be, perteyning to Godlye honour called Latria, therfore we do make sacrifice to no creature, neyther to Saynt nor Angell, but onelye to the holye Trinitie, whyche is the onelye and true

Bernardus ser. de Epiphania.

Chrysost. in. Math. hom. xxvi

Aug. cōtra faustū. lib. xx. ca. xxi.

Aug. cōtra faustū. lib. xx. ca. xxi.

Fulgētius ad Monimum. li. ii.

true God,and all our Temples and Aultars be builded,erected,and dedicate onely to God,ther to doo Sacrifice to God,and to no Saynte, although in our Sacrifice we naine, and haue remembraunce of the holy Martirs and sayntes, both to thanke God for theyr victories,and also to prouoke oure selues to imitate them in the ouercomming of our ghostly enemies. Aug. de ciuit.lib. viii cap.xxvii. et lib. xxii cap.x.

By thys (good people) that I haue declared vnto you,ye ought truly to vnderstand and beleue that Christes naturall bodye in the blessed Sacrament, is the proper sacrifice of Christes churche, and that Christe himselfe,both by hys owne deede,and also by his expresse woorde and commaundement,did institute and ordeyne that the church his spouse shoulde by her publike ministers beyng Priestes,offer to almyghtye God the father,wyth the sonne and the holy Ghost in sacrifice,the same his naturall bodye in remembraunce of his passion,which passion the churche now dayly to the worldes ende dothe renewe in misterye, and dothe represent before God in the holy Masse,for the atteynynge of all the graces and benefites purchased by the same passion before,after the measure of hys goodnesse, and as our faythe and deuotion is knowen vnto hym, and in all her needes and troubles, it resorteth to GOD, trustyng to haue relefe and mercy, onelye for the merites of that passion, whych it representeth to GOD, as a full satisfaction for all her offences, and as a full perfection of thankes for all his former benefites and gyftes.

And finally by this Sacrifice of Chriſtes bodye and blood in the Maſſe, we certenly declare and profeſſe that nothing doth exercise our faythe in the knowledge of God and of oure ſelues, more then this Sacrifice of the Maſſe doth, and that nothing dothe more increaſe oure charitie and hope in the mercye of God, and it declareth that we beleue that there is no Sauiour, but onelye Chriſte our Lorde, and that we haue no refuge but to him, aſcribing altogether to the merites of his paſſion, and ſo by it we moſt of al ſet forth our humilitie, and the glorye of Chriſte and hys true honour.

Which ſacrifice if we dayly and deuoutly exercise and come vnto, and behaue our ſelues as becommeth Chriſten men, and in ſuche affection and intent as I haue declared nowe howe the church doth, no doubt of it, but we ſhall perceiue great comfort in our hartes, great amendement in our lyues, and great furtheraunce to the atteyning of euerlaſting lyfe, to the which he bring vs, that by his paſſion redemed vs, to whom with the father and the holy ghoſt be all honour, glory, and prayſe for euermore.

Amen.

(.*.)

Of the godly prayers and ceremonies vsed in the sacrifice of the Masse. Serm.xiii.



IF in that Sacrifice whiche is Chriſte, no man is to be followed but Chriſt: it is meete for vs to bee obedient, and to doo that thing whyche Chriſte did, and commaunded to be done. And therefore (good people) conſidering that this our ſacrifice of the Maſſe, is (accordynge to Chriſtes commaundement) the commemoration of Chriſtes paſſion, the holye Churche of Chriſt euer ſince the time of hys paſſion, hath obedientlye vſed to doo as he dyd. He didde conſecrate the breade and wyne wyth hys omnipotent bleſſinge, and made there preſent his very bodye and bloude, and alſo he offered that hys bodye and bloude after the order and maner of Melchiſedech to his father, and thirdlye receiued it him ſelfe, and gaue it to hys diſciples: Euen ſo the holy Churche in Chriſte, and Chriſte by the holye Churche, doth the ſame in all poyntes at this daye: for the ſpeciall and ſubſtantiall part of the Maſſe conſiſteth in theſe three poyntes, in conſecratinge the breade and wyne into the bodye and bloode of Chriſte, in offering of the ſame body and bloude of Chriſte to God the father, and in receyuing of the ſame by the deuout and faythfull people. Cypri.li.ii epiſt.iii.

Chriſte alſo after his ſupper and before hys

passion dyd say an hymne, before he went foorth to the mount Oliuet, and he taught hys disciples
Mat. xxvi. many necessarie thinges, and promysed to send
Ioã. xv. xvi vnto them his holy spirite, which shoulde teache them all truth, which then they could not beare,
Ioã. xvii. and afterwarde prayed longe and feruentlie for his faythfull disciples, and for the holle Church that shoulde by theyr woorde beleue in him, and specially for theyr peace and vnitie in God, and among them selues.

In these thinges also the holye churche dothe followe the example of Christ her heade, whyche in the ministration of this Sacrifice vseth to ioyne almoste all the other inwarde Sacrifices of a Christen man, as confession of synnes, inuocation of Gods mercie, the prayse of God, petitions for thinges needefull, the doctrine of the people, the profession of our common faythe, the geuing of thankes to God, prayers for all states of Gods churche, the honouryng of Christe, the asking of Gods peace, the exhorting to the same with diuers other godlye exercises, whyche I shall (God wyllyng) at this tyme shortelye and particularlye shewe vnto you, to the intent you may knowe howe there is nothing conteyned in the Masse, but a heape of all godlynes and spirituall Sacrifices, and thereby to be the more prouoked and disposed to the often vsynge and frequentyng of the sayd Masse.

First of all the holye vestementes wherewith the preest goeth to the Aultare, beside other misteries which they teache and signifye, they renewe

new the memory of Christes passion in our hartes. For as the Iewes did firste couer Christes face, and did mocke hym and buffet hym, so hath the Priest in memorye of that, an Amise put vpon his head, and also the whyte Albe put ouer al hys body, doth bryng vs in remembraunce how Christ was contempned of kynge Herode, who in mocking of him, put vpon him a white apparell, and sent him backe againe to Pilate. And the Maniple vpon the priestes arme, and hys gyrdle about his white Albe, and the stole about his necke, doo shewe to a man howe Christ was bounden fast to a pillar when he was whypped and scourged. And as Christ was crowned with thorne, and had his handes and feete nayled to the crosse, so in the Amysse and Albe of the priest there be tokens of these fiue woundes. And the the vpper vestement of the priest putteth vs in memorye of the purple robe that Pilates soldiours put vpon Christe after they had scourged him. And vpon the backe of this vestement commonly there is made the signe of the crosse, teaching vs how Christ was compelled to beare his own crosse vpon his backe thrroughe the citye, so that when so euer we see the priest thus appareled, go vp to the Aultare to celebrate the commemoration of Christes passion, we may remẽber how cruelly Christe was handled of the Iewes, and after what sorte he went vppe to the mount of Caluerye to suffer his passion for the redemption of man.

Luk. xxii.

Luk. xxiii.

Ioã. xix.

Mark. xv.

Math. xxv

Ioã. xix.

The priest comming to the Aultar beginneth

The confession.

first of all with the sacrifice of a contrite harte, without the which no man can doo the woorke of God woorthelye, and there beſyde the Sacramental confeſſion, which he hath made before (if his conſcience did repꝛoue him of any deadlye ſinne) he maketh alſo a generall confeſſion of al hys ſynnes, not excuſing hys fault oꝛ laying the blame vpon God, oꝛ anye other thyng, but knocking vpon his bꝛeſt, accuſeth and iudgeth hym ſelfe. And becauſe our deadly offences be done agaynſte God, and hys hole churche, therefoꝛe he maketh his confeſſion to God, and to the holle churche, bothe triumphant in heauen, and militant here in earth, requyꝛing of God pardon and remiſſion, and requyꝛing of the Churche ayde to ioyne with hym in pꝛayer, and as they that doo ther aſſiſt him, do pꝛay foꝛ him in his hearing, ſo is he ſure that the bleſſed Angels and Sayntes in heauen are of theyꝛ aboundaunt charitie glad of hys penaunce, and pꝛaye foꝛ hys pardone and amendement.

The office

In the meane tyme the quere and the Pꝛieſt alſo at the Aultar, do begin the office of this miniſtration wyth an Hymne oꝛ Pſalme, oꝛ ſome part of a Pſalme, as the churche doth in al other ſeruice, and with it he vſeth an other inward ſacrifice, whiche is the inuocation of Gods helpe and mercie, which foꝛ feruent deſyꝛe to haue his petition graunted of almightye God by the meꝛites of Chꝛiſt, he repeteth it diuers times.

Kyryeleyſon.

And foꝛ ſuche certeyne and ſure confidence, which he hath of Gods mercy foꝛ Chꝛiſtes ſake, he be-

he beginneth by and by after that the Sacrifice of prayse, and vseth the same woordes that the Angelles praysed GOD wyth all, when they brought the glad tidinges of Christes natiuitie to the woorld, which the Priest and the quere do prosecute and continue for ioye that God hathe wrought mercyfully amonges men. Gloria in excelsis.

And then the Priest saluting and wyshyng wel to the people, to styrre theyr hartes to deuotion, and to ioyne with him in the common prayer, sayth the collect which is a Sacrifice of prayer for all such thinges as the people hathe neede vpon, and is called a Collecte, for that the common petitions of the people be collected and gathered together in one prayer, and is offered and vttered oneiye by the mouthe of the Priest in al theyr names, whereunto the people answeryng Amen, geueth theyr consent, prayying GOD to graunt that for all theyr saluation, whych is requyred in all theyr names. Dominus vobiscum. The collect.

After these Sacrifices of Confession, inuocation, prayse, and petitions, the Priest conuerteth hys woordes to the doctrine of the people, and fyrst begynneth wyth some part of the law and Prophetes, or of Saynt Paules epistles, wherin is shewed the true meanyng of the lawe and Prophetes, preparing theyr hartes to the moste perfite and most holsome doctrine of the Gospel of Christ, the spirituall foode of mens soules, to thintent that suche as be not partakers of Christes body and bloode corporallye in the Sacrament, maye yet by the instruction of the holye Epistle. Gospell.

woorde of God be fedde spiritually in theyr soules by faith, that like as the holye Masse is the exercise and practise of good lyuing, so it might also bee the schoole and teacher of true faythe. And betwene these two doctrines of the Lawe and the Gospell, are sayd or song certeyne Canticles or songes of Gods prayse, accordynge to the condition & nature of the tyme, as the Grale and Tract for the tyme of penaunce, when men lament theyr synnes and myserye of thys lyfe, and the prolonging of the life to come, or els the Alleluya, whiche is a song of Gods praise for the time of ioye and gladnesse, when menne reioyce, considerynge the state of theyr eternall felicity to come, vsing still the olde straunge woorde without interpretation, declaring therby that as yet they be ignorant of such ioyes as God hath prepared for them that loue him.

? Grale.
Tract.
Alleluya.

At the rehersyng of the Gospell the priest saluteth the people, preparyng theyr hartes to the hearing of Gods woorde, wishinge grace to be geuen to them of God, to receiue his word with humilitte and meekenes, whiche is able to saue theyr soules. And the people rysing vp, and standing reuerently bareheaded, declare themselues to be attent and readye to heare the Gospell of Christ, and doo glorifie God that hathe vouchesafed to make theym partakers of his Gospell, which is the vertue of God, for the saluation of all them that beleue.

Rom. i.

And the priest making a crosse vpon the boke and his forheade, declareth that this doctrine is

not

not inuented by man, but reueled by God, and perteyneth to the mistery of Chzistes crosse, and oure redemption, and also pzotesteth wyth the people, that their dutie is not to bee ashamed of the Gospell of Chzistes crosse, but to beleue in theyz hart, and to confesse it wyth theyz mouth. And foz pzoofe of the same, that fayth commeth by hearyng of the woozde of God, by and by after the readyng and pzeachyng of the Gospell, the Pziest beginneth to pzofesse and offer the sacrifice of faythe, whiche the quere oz people also pzofesse with greate gladnesse, in suche fozme of wozds as the auncient & holy fathers assembled in the first generall councell at Nyce, dyd vtter theyz faythe, to the confusion of all heretikes that were befoze them, declaring that they haue the foundation of their faythe no where els, but of Chzistes mouthe, and the pzeachynge of hys holye woozde. Roma. x. Crede.

Here endeth the Masse of theym that be but onely learners of our faith, and be not yet Chzistened, which in olde time were not admit to be pzesent among Chzisten men, in the tyme of the Sacrifice of Chzistes bodie and blood, but after the pzayers and doctrine ended, were secluded from the Churche, but thys maner is not vsed now in the Churche, because euery one is Chzistened beyng a childe, and learneth our fayth afterward. And the Pziest pzoceeding fozwarde, exhozting all the people to pzaye, dothe offer to God the matter of the consecration, whyche is bzeade of wheate, and wyne myxed with water, Missa Catechumenorum. Offertory or oblatiõ.

whych be not yet consecrate, but prepared to be consecrate, and directinge his eye and intention to the body and blood of Christ, that afterward be made present by the consecration, as Christe prayed before his passion, for all them for whom he suffered: so the Priest before the mistical oblation, saith that he offereth it to God, in the honor of God and all his Sayntes, for hys synnes and offences, for the saluation of all that be lyuing, and for the rest of all them that be departed, and praieth that God would so accept it. For to this ende euery Sacrifice that we make, and euerye good dede that we do, is intended and directed, whiche they be not able to bring to passe but by the merites of Christes bloodye Sacrifice vpon the crosse. And here beginning this moste holye and sacred misterie, for reuerence to the holy sacrament, the priest washeth his handes, that no outward filthynes should seclude hym from the communion, and therwithal prayeth to be made cleane from all vncleannes of bodye and soule, that in cleane lyfe he myghte performe the holye worke of God, which is also a lesson to the people, and to put away noughty thoughtes out of theyr hartes, leaste God offended wyth theyr synfull thoughtes, doo turne hys face awaye from theyr oblations and prayers. And as the Prieste before exhorted the people secretlye to prayer, so doth he praye secretlye hym self, with muche deuotion, that theyr common Sacrifices maye be acceptable to God for them, and that it woulde please almyghtye God to graunt that

washing of handes.

Secret collect.

Chryso.de sacer.lib.iii

the in-

the influence of hys grace myghte diſcende and sanctifie the oblations, that when they be sanctifyed and receyued, the heauenlye vertue and effectes of the blessed Sacrifices maye take place in the hartes of them for whom they be offered. To whiche prayer when the people hathe consented saying Amen, the Priest saluteth the people, and wisheth well to theym, and they to him agayn, and he exhorteth them to lift vp their hartes to God, and so to prepare theyr hartes to the Sacrifice of thankes, whiche they by theyr holle consent promise to do.

Cõcil. Laodicense. cap. xix.

Conci. Bracarense. i. cap. xxi.

Sursũ corda.

Chryso. in Enceniis.

Therefore I beseche all you (good people) to take heede to your promise, and be ashamed to be founde lyers in the presence of God, specially in the tyme of the terrible sacrifices. Put away all carnall and worldlye thoughtes, and thynke vpon nothynge but vpon that ye praye. For the Priest in this preface of the Masse before the canonicall prayer, dothe exhorte the people to lyfte vp theyr hartes to God (whyche they aunswer, they doo) to admonish them that they ought to thynke vpon nothing but vpon God. Shut the doore of your hartes agaynst the deuyll, and let it be open onelye to God, and let not Gods enemye enter in the tyme of prayer. For thys is the subtyle crafte of the deuyll to call oure myndes from God, and so to make voyde oure prayers, that we shoulde haue one thyng in oure mouthe, and an other thyng in our harte, where as God oughte to bee prayed vnto, not wyth the onely sounde of the voyce, but wyth a pure intent, and

Cypri. ser. de ora. dominica.

Prefatio.

a vigi-

a vigilant mynde, earnestlye thynking vppon that he prayeth. For no man can woorthelye geue thankes to God that hathe not hys harte lyfted vp to God. And because the true honour and woorshyppynge of God, standeth in thys moste of all, that oure soule be not vnthankfull to hym: therefore in the moste true and synguslare Sacrifice, we are admonished to geue thankes to our Lorde God, whych is moste seeminge and right we shoulde doo, seyng he canne not be called thankefull, that ascrybeth to hym selfe that is geuen to him of God. And then the prieste begynneth the Eucharisticall Sacrifice of geuing thankes, as a publike persone in the name of all the Churche before the consecration, folowinge the example of Christe, who in hys laste Supper gaue thankes to God the father, and than blessed and distributed hys body and blood to hys disciples.

Augustꝰ. de spirit. et litera. cap. xi

Eucharistia thākes geuing.

Mat. xxvi.

In thys geuyng of thankes by Christe oure Lorde, for whose merites they be onelye acceptable, he prayeth to be ioyned and associate with the Angels and Archangels, and all the whole army of the blessed spirites in heauen, who than doo assist the Priest, and be present there in the honour of hym that is offered, praysinge, honoring, and adoringe the Maiestye of almyghtye God, and with them singeth the Hymne of the Angels and Euangelistes, geuyng honour, glory, and benediction to the Lorde God of hostes, vsing also the same woordes of prayse that the chyldren and the people of the Iewes vsed in

Chryso. de sacer. lib. vi

Esay. vi.
Apoca. iiii.

Math. xxi.

prayling Christ when he came ryding to Hierusalem as a kyng, and yet humblye vpon an Asse, not to take vpon him the kyngdome and pompe of the worlde, but with hys passion and deathe to redeme the worlde.

The rest of the Masse that foloweth, is that parte whyche is called the Canon, whyche is spoken in silence, to declare vnto vs the heaynes of Christes passion, and that the priest may the better conuert and set hys holle mynde and attention vpon the woorke of GOD, and the woordes of his prayer and consecration. And he vseth verye fewe ceremonies, sauing onely certayne crosses vpon the hoste, partelye to moue the people that stande by, to consider the passion, and partlye to declare that our redemption was wrought by the voluntary wyl of God the father, that gaue hys Sonne for vs, and also by the wyll of the Sonne, that hauynge suche power of his owne soule, that no man coulde take it from hym, yet offered hym selfe by the holye Ghoste a cleane Sacrifice to God, to purify our hartes from synne. Canon.

In thys Canon all inuocations, all prayers and petitions be made and directed to God the father, for his Soune Jesus Christes sake oure Lorde, and be made to no creature, neyther in heauen nor in earth, but to hym: and in it be expressely declared what wee offer to hym, for whom wee offer, wyth whom wee offer, and to what ende we offer.

The thing that we offer to God, is Christ him selfe,

selfe,nothyng haue we that is perfite and pure to offer to God,but Christe that is geuen vnto vs for that purpose,whom we doo not nowe offer in figure as the Jewes dyd in the olde law, but in verye truthe, and yet in a Sacrament. For what is more meete to be offered for man, then the flesche of man? and what flesche is so acceptable,as the flesche of oure Sacrifice beynge the bodye of oure priest? For Christ remayneth one God wyth him, to whom we offer,and hath made him selfe one with theym, for whom wee offer,and he is one wyth vs that doo offer, and he is the one and the selfe same thing that is offered: So that our externall Sacrifice that perteyne nowe to the newe Testament, is the innocent Lambe of God that taketh away the sinnes of the worlde,which Sacrifice lyeth vpon the Aultare; and is offered nowe of the priestes wythout shedding of hys bloode, and is the holye breade of eternall life,and the cup of euerlasting saluation.

Aug.de trinita.lib.iiii cap.xiii.

Concilium Nicenum. Chrysost. ho.de laude dei.

Secondlye because Christe sufferynge hys passion, offered hys bodye and bloude for the holie Churche,bothe those that were alyue, and those that were deade, therefore the Church renewynge in misterie Christes passion, offereth lykewyse the same body and bloode for the holle churche,bothe for the quycke and the deade,and that in speciall wordes. Fyrste generallye for the holle Catholyke Churche of Christe, secludinge all those that be oute of the Churche, (for no manne offereth the bodye of Christe,

but

but for them whiche be the members of Christe, and then particularly for the Gouernors of the Churche, and of common wealthes, as for the Popes holynesse the Successour of Saynt Peter, to whom Christe dydde commytte the cure and charge of hys vniuersall Churche throughoute the worlde, for Bysshoppes, for Kinges and Princes, and in especiall for suche as the Minister anye waye is bounde to praye, and for them that bee present and communicate wyth the Priest in true faythe and deuoute affection: And also the Churche offereth Christe for the soules of theym that be departed, hauynge at theyr departing the sygnes of faythe, whyche be the holy Sacramentes and good woorkes, and sleepynge in the sleepe of peace, whyche is the peace of conscience towardes God, wyth sure hope and truste of remission by Christe, that is to saye, for suche as in theyr lyues obteyned so muche grace of God, that oure charitie and Sacrifices myghte helpe and relieue theym after theyr deathe. For seeyng the soules of suche be not seperate from the Churche, whyche is the kyngdome of Christe, amonge the members of whyche kyngdome there is a mutuall communion of all good deedes and godlye woorkes or Sacrifices, therefore the Church commendeth them to the mercie of GOD, and the intercession of Christes oblation, verelye beleuyng that the precious bloude of Christe, as it is profytable for the saluation of the lyuinge, so it is also auaylable for the absolution and perfection of them

Chryso. & Theophil. in Ioā. cap. xxi.

Innocētius iii. lib. iiii. cap. v.

them that be deade, that they being for a tyme deteyned in the tempozall afflictions and purgacions, might the sooner by the vertue of thys blessed sacrifice be deliuered and brought to the place of light and eternall peace, where nothyng entreth that is spotted and vnperfite.

Thyrdlye, because the blessed virgin Marye the mother of God, and the holye Martirs and Sayntes in heauen, be also oure brethren and members of Chrystes Churche, for the whyche Chryst suffered his passion, and beyng knyt to vs in one communion by the bande of perfite charitie, and being careful for vs, and they be sure for themselues, cease not to communicate with vs in prayer, and to requyre of Chryst the perfection of his bodye, whiche is the churche: therefore in our oblation of Chrystes body and bloode, we ioyne wyth theym, and wyth honour and reuerence we remembet them at oure Lordes table, not to pray for them as we do for other, that rest in peace, but rather that they should pray for vs. that we maye folowe theyr fosteresteppes, and in all oure assayres be defended by Gods protection, and that by the merytes of Chryst, whom we praye not to weye oure merites, but to pardone our offences.

Augustin. in Ioā. tract. lxxxiiii.

And laste of all in the Canon is expressed for what ende we offer Chryste, that is to saye, in remembraunce of hys passion, hys resurrection, and glorious ascension, most humblye beseching that God of his mercye woulde accepte him for vs and oure saluation, and where as hee is for hym

hym selfe most acceptable in his sight, that likewyse he would accepte vs, that bee hys bodye in earthe for hym, that by participation of hys moste precious bodye and bloode, wee myghte be fulfylled wyth all grace and heauenlye benediction.

Thus doth the churche offer Christ her head to GOD the father, as a worthye Sacrifice of prayse and thankes for her redemption, for the hope of healthe and saluation, and for all his other benefites, and also it offereth him as a Sacrifice propitiatorye, by the vertue of hys passion, for all her synnes and offences, that we in this worlde might lyue in peace wyth GOD, and afterward be deliuered from eternal dampnation, and with his electes be rewarded in the kingdome of heauen.

And to conclude thys Canonicall prayer, the Priest hauynge Christe Gods Sonne in hys handes before hym, who is the onelye Mediatour betwene GOD and manne, trustyng to obtayne what so euer hee asketh in hys name, and beyng instructed by hym, howe to praye to the father, sayth boldlye the Pater noster, in whyche prayer is conteyned all that is good and needefull for the lyfe of manne, bothe temporall and eternall. And so maketh an ende of the Canon.

And because thys is the mysterye of vnitye and peace, whyche canne not be hadde, but by the mercye of Christe: therefore the priest turnyng hym to the Lambe of God, who onelye taketh.

taketh awaye the synnes of the worlde, prayeth deuoutly for the peace of conscience whyche commeth by remission of synne, and for the peace of hys affections whyche commeth by the mortification of the flesh, and also for the peace of brotherlye charitye, whyche is poured into oure hartes by the holye Ghoste, and so taketh and geueth to the people the kysse of peace, the token and testimonye of vnitye and Christen charitye.

The other prayers that folowe in the Masse perteyne to the deuotion of hym or theym that receyue the blessed Sacrament, that they maye receyue it worthely to the profite and saluation both of body and soule, and that it myght be acceptable to God for al them for whom it is offered, therefore (good people) seyng that I haue now by Gods helpe declared vnto you as shortlye as I coulde the holle summe of all that is sayde and done in the Masse, whych is all moste godlye, and most comfortable, perteyning al to thys ende, to set foorthe the benefite of Christe, and the vertue of his passion, and conteynynge in it almoste all the spirituall Sacrifices of the newe lawe, and the exercises of true fayth, as confession of synne, inuocation of God, prayer, doctrine, gyuing of thankes, and suche other as I haue rehersed: I shal most hartely require you (as you are moste bounden) to haue thys worke of God in such estimation as becommeth Christen men that bee members of Christes Churche, redemed wyth hys precious bloude,

and

and that by vsing of this Sacrifice of the churche, which is a commemoration of Christes passion, moste acceptable in the syght of God, and commaunded by Christe to be done of vs, ye myght thereby receyue plentuous and aboundant grace and mercye, bothe for you that be alyue, and also for them that be departed in the faithe of Christe, and in all your necessities and distresses, relefe and succour. And when the consecration of the verye bodye and bloude of oure Sauiour is made by the power of his omnipotent woorde, and the price of our redemption is lifted vp for you to see by faithe, vnder the seuerall fourmes of breade and wyne to be adoured and woorshipped with godlye honour: then call to your remembraunce howe that Christe for your saluation was lifted vp alofte in the ayre vpon the crosse to be seene of all the worlde, and howe his precious bloode ranne foorthe aboundantly, out of all the woundes of his bodye, and then pray that God the father would looke vpon him for vs, and accepte him for a full satisfaction of all our sinnes, ouer and beside al that we can do and suffer, and for a perfite supplieng of all our negligences and vnperfitenes, and for a woorthy Sacrifice of thankes for all his benefites geuen vnto vs.

And to thintent ye myghte bee more intirelye ioyned to Christe, and be more replenished with his giftes and grace, I woulde wyshe and exhorte you the oftener to prepare your selues to receyue corporally the blessed sacrament, which

is euer

is euer readye prepared for you to receyue, and whē as of reuerence you forbeare to receyue him as the Centurio said, that he was not woorthye
Math. viii. that Christ shoulde enter into his house: yet at lest resort to this Sacrifice, and with fayth and deuotion receyue Christ spiritually, and geuyng thankes for all hys gyftes, commit your selues hollye to the custodye and tuition of almyghtye god, who is alwaies ready to shew vs mercy for Christes sake, to whō with the father and the holye ghost be all honour, prayse, and glory, worlde wythout end. Amen.

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Of the necessitie and commoditie of Penaunce in generall. Serm.xiiii.



Our Lorde and Sauioure Jesus Christe whyche came into thys worlde too call and saue synners, dealynge patientlye with them, not wyllyng anye man to perysche, but all men to bee conuerted and turned too hym by Penaunce: after that John Baptiste, whom God sent before his face to prepare hys way by preaching of Penaunce, was apprehended and cast into prison: than (I say) our Sauioure Christe began to preache the gospell of hys grace and glorye, after thys forme, sayinge: Do penaunce, for the kyngdome of heauen draweth nere: teaching vs bothe by hys woorde and deede, and lyke as John Baptiste goeth before, whose ministery was to preach Penaunce, and Jesus commeth after, by whose death we haue redemption and remission of synne: euen so in the harte of euerye synner, the effecte of Johns preachynge whyche is true and vnfayned Penaunce must go before, that theffect of Christes passion, which is grace, mercie, and remission of synnes, maye come after.

i. Timo. i. Luke. v. ii. Peter. iii. Math. iiii.

And as this doctrine of penaunce was first of all other taught by our Sauiour hymselfe, and by John hys moste holye Prophet, as a thynge

most necessarye for the instruction and saluation of all men: euen so hys holye Apostles in the beginning of theyr preachynge, obserued the same matter and forme of doctrine, as Sainte Peter in his first Sermon made at Hierusalem in the day of Pentecost, when he had opened the worke of the holye Ghoste in the gifte of tounges, and thereby tooke occasion to sette foorthe the mysterye of Jesus Christe, at the last ende his doctrine to the people, whyche were smitten wyth compunction of hart by his woordes, was thys:

Actes. ii. Doo penaunce, and be euerye one of you baptised in the name of Iesus Christe, for the remission of your sinnes, and ye shall receiue the gift of the holye Ghoste. And in hys next Sermon wrytten

Actes. iii. in the thyrde chapter of the Actes, hee taughte the same doctrine in these woordes: Doo you therefore penaunce, and bee conuerted, that your sinnes maye bee taken awaye. Saynte Paule also calleth the doctrine of Penaunce the foun-

Hebre. vi. dation of all other doctrines in the harte of a godlye man, out of whych doo spryng suche other vertues as bryngе a man to the perfection of a Christen lyfe. Lykewyse Saynt John Euangelist began wyth the same doctrine of Penaunce, writynge in hys Reuelation to the seuen Churches that were in Asia, sayinge thus to the church of Ephesus in the person of Christ:

Apo. ii. iii. Remember from whence thou haste fallen, and doo penaunce, and do the first woorkes, or els I shal come to thee soone, and shall remoue thy candlesticke from his place, excepte thou doo penaunce.

And

And thys doctrine also dydde all the other Apostles fyrst and principallye set foorth to all them that receyued the fayth of Chriſte as moſt neceſſary for theyr ſaluation, beyng taught and commaunded ſo to do by our Sauiour Chriſte hym ſelfe, when before hys Aſcencion hee opened to them theyr wyttes and vnderſtandinges to vnderſtande the Scriptures, ſaying to them, that it was ſo written that Chriſte ſo ſhoulde ſuffer Luk.xxiiii and ryſe from deathe the thyrde daye, and that penaunce ſhoulde bee preached in hys name and remiſſion of ſynne, throughout al people, beginning at Hieruſalem. For which cauſe and conſideration, I as a miniſter of our ſauiour Chriſt, ii.Cor.v. to whom he hath committed the woord and miniſterie of reconciliation, vſynge as it were hys embaſſage to exhort you to be reconciled to him, intendynge to teache you at thys tyme what thynges to doo for the ſauynge of your ſoules, and the atteynynge of euerlaſtynge lyfe: haue thought it moſt expedient for ſatiſfyeng of my dutie in folowynge the example and commaundement of our mayſter Chriſt and his Apoſtles, and for your erudition to be taught the ſtreight pathe and hye beaten waye for our Chriſten religion, to ſpeake of penaunce, and fyrſte to declare the neceſſitie and commoditie of the ſame, and than in order the partes of it, and how to do it in ſuche maner as it maye be acceptable to almightye God, and a meane to atteyne hys mercye and remiſſion of ſynne.

Fyrſt of al conſider you (good people) that penaunce

Actes.xi. naunce is a gift of God, as the scripture saythe: God hath geuen and graunted penaunce to the Gentiles for lyfe and saluation. And it is God that standeth at the dooze of our hart and knocketh, by whose inspiration wee haue the begynnyng of our conuersion, wythoute whom we be not able and sufficient of oure selues, as of oure selues to thinke any good thought. Thys gyfte of penaunce is a perfite and merueylous greate gift, beyng as Saynte Chrisostome saythe, the mother of mercy, wherby (as the wisemã sayth) God dothe dyssimule the synnes of men for penaunce, that is to saye, God of hys mere mercye and fatherly affection, doth beare with the syns of men, and differreth to auenge and punysh thẽ iustly accozding to theyz desertes, patiently looking for their conuersion and penaunce, by meanes wherof he might remit theyz offences, delyuer them from manye daungers, geue vnto thẽ plenty of grace, and conduct them to the fruitiõ of his glozy. For if God should by and by punish all offenours, neither Zacheus should haue had space to haue done penaunce, noz yet S. Mathew, noz many other, beyng taken awaye to eternall deathe befoze the tyme of theyz penaunce. But our most mecke father calling euerye one to penaunce, dothe abyde and tarye for vs, which pacience who so euer abuseth and contemneth by remaynyng still in his fozmer synnes, accozding to the hardnesse and obstinacie of his own hart, dothe stoze vp to himselfe Gods indignation in the daye of Gods anger and iuste iudgement,

Apoca.iii.

ii.Cor.iii.

Chrysost. homi. de penitentia.

Sapien.xi.

Chryſ.ho. xxxiiii.in i.Cor. xiii.

Rom.ii.

when

when he shall render to euerye one accozding to his woozkes. And as he saith himselfe, except in very deede we do penaunce, we shall all perysshe and bee condempned, whereby we vnderstande howe pzofitable and necessarye a medicine penaunce is, without the whiche sinnes be not remitted to them that haue the vse of theyr vnderstanding and reason. The Serpent in Paradise moued Eue to sinne, penaunce loosed her again, and from thence came good and euyll to manne. Our father Adam was expulsed oute of Paradise foz synne, and we and all other that be hys childzen, be called thyther agayne by penaunce. Foz penaunce openeth, that sinne hath shut, and the mercyfull goodnes of God doth call vs thyther agayne, from whence his anger hathe cast vs out. What a great power and vertue hathe this vertue of penaunce, which by the mercye of God remitteth synne, openeth Paradise, healeth the contrite man, maketh gladde the heauye, reuoketh a man from destruction, restozeth hym to his fozmer good state, reneweth his olde honour, repayzeth all the decayes of vertue, maketh hym acceptable and bolde wyth God, and doth purchase of God moze plentie of grace then he had befoze.

Luk.xxiii.

Chrysost. hom.de penitentia.

Thys vertue is lyke a fruitefull feelde, the fruite wherof when an hungrie sinner doth eat, he is well refreshed in his soule, groweth in credit and truste with God, and after remission of his synnes, waxeth fatte in good lyke, and speaketh to God after this maner: Lozd befoze thee

pſa,xxxvii is all my deſyre, and the mournyng of my harte is not hydde from thee: the feare of ſynne vexeth me, the weyght of my conſcience oppreſſeth me, in my ſelfe I haue no hope to lyue, nor boldneſſe to dye, at thy iudgementes I tremble, and feare the paynes prepared for the wycked ſpirites, heare me I beſeche thee whiles time is, and pardon that I feare before I go, and ſhall be no more. To ſuche a penitent harte is remiſſion geuen, and lyfe graunted.

Auguſt de penitentie medicina, cap. i. And for better knowledge of penaunce, it is to be conſidered that the doyng of penaunce is three wayes ſpoken of in holy ſcripture: one is for all kynde of ſynne before Baptiſme. For he that is iudge and ruler of hys owne wyll, when he commeth to Baptiſme, he can not beginne a new life, except he take repentaunce for hys old, and he muſt haue hope and loue to be made that he was not, and hate that he was. From thys kinde of penaunce before baptiſme onely young chyldren be free, whiche as yet can not vſe theyr free wyll, and for theyr conſecration and remiſſion of originall ſynne, the fayth of the churche which is profeſſed by the Godfathers and mothers as repreſentyng the churche, doth profite and ſuffiſe, and ſo by the Sacrament of fayth which is Baptiſme, they are made faythful, and members of Chriſtes miſticall bodye. Of thys penaunce ſpeaketh Saynte Peter ſaying thus:

Actes,ii. Doo you penaunce, and let euerye one of you bee baptiſed in the name of our Lorde Ieſus Chriſte, for the remiſſion of your ſynnes.

The

The second way of doing penaunce, is for be-
niall synne after baptisme, and is dayly done or
ought to be done throughout a mans holle lyfe,
so longe as we be in this weake, frayle, mortall,
and synful flesche. For which cause we knock vp- Aug.ad Se
on our breastes, sayenge: forgeue vs our tresspa- leuc.epist.
ces, as we forgeue them that tresspace agaynste cviii.
vs. For we requyre not to haue those sinnes for-
geuen vs, whyche we be sure were forgeuen in
baptisme before, but those whych throughe our
frayltie and sensualitie by litle and litle continu-
ally creepe vpon vs, whych beynge many if they
were all gathered together agaynste vs, and we
contemned to auoyde them in tyme, they would
so greue and oppresse vs, as one mortall synne.
For what difference is it to haue a mans shippe
drowned at once with one greate surge & waue
of the sea, or to suffer the water to enter into
small holes by litle and litle till the shyp by con-
temning to drawe the poompe be ful, and so sink
and be drowned? For the whiche cause we fast,
do almes and pray, wherin whē we say, forgeue Math.vi.
vs as we forgeue, we declare that we haue som-
thing to be forgeuen, by which wordes we hum-
ble our soules, and ceasse not after a certain ma-
ner to do dayly penaunce.

The third way of doyng penaunce, is for such
deadlye sinnes after baptisme, as be prohibited
by Gods x. cōmaundementes, of which the Apo Gala.v.
stle saith, al they that do such, shal not posses the Aug. de vti-
kingdome of heauē. And this penaunce ought to litate pe-
be more greuous and paynfull, because the fault nitentie.

is great, causing a deadlye wounde in oure soules, as adulterie, murder, or sacrilege. But although the wounde bee greate, greuous, and deadly: yet almyghtye GOD as a good Phisitian, after the suggestion of synne by the deuil, the delectation of the flesche, the consent of oure mynde and freewyll, and also the doynge of the synne in deede, as thoughe wee hadde lyen in graue stynking foure dayes as Lazarus dydde, dothe not so leaue vs, but cryeth Lazare veni foras, Come foorth O Lazare, and by and by miserie gaue place to mercye, deathe to life: Lazarus commeth foorth and is bounden as men be in confession of theyr synne doynge penaunce.

Ioã. xi.

Of this speaketh Sainte Paule to the Corinthians, saying: I am affrayde lest when I shall come againe, God doo humble and afflict me amonge you, and least I lament and mourne for many of them that haue sinned before, and haue not done penaunce for theyr fornication and vnclene life they haue vsed.

ii. Cor. xii.

This last kinde of penaunce is that whereof wee specially treate vpon at thys tyme, and is called by the holye fathers the seconde table or borde after baptisme. For all sinners being as it were drowned in the floode of synne by reason of originall sinne that from Adam ouerfloweth all the worlde, or els by theyr owne actuall synne which they haue done in theyr owne parsones beside, may be saued and escaped oute of thys floode if they wyll take holde of the fyrste boordes whiche is Baptisme. But after the Sa-

Hieron. in ca. iii. Esay

crament

crament of Baptisme if they fall into the waters agayne by deadlye synne, there is no remedye to be saued from drowninge and dampnation, but onelye penaunce whych is the seconde boorde that God hath ordeined to saue vs by, so that who so euer taketh holde of it vnfaynedlye, duryng the tyme of thys naturall lyfe, no dout of it, it wyll by Gods mercyfull grace bring him to the hauen of saluation, were his sinnes neuer so great and haynous, whereby we maye vnderstande howe necessarye a treasure thys is, as beyng the onelye remedye nowe lefte vnto vs to restore vs to the fauour of God which by synne we had lost before.

Wherefore I doo exhorte euerye man and woman in the name of our Lord Jesus Christ, as they tender the health and saluation of theyr soules, to be diligent and carefull to vse thys speciall remedye ordeyned of God for remission of synne, neyther contempnyng hys iustice, nor dispayring of hys mercye, whiche twoo bee the lettes of true penaunce, and enemyes to the grace of GOD in remission of synne. For God is a iuste, myghtye, and patient Judge, forbearyng and forgeuyng the penitent synner, iudgeynge and condempnyng thee obstinate synner. As the consideration of hys mercye should speedely prouoke vs to amendement: so the feare of hys iuste iudgement shoulde vtterlye take awaye all delayes. Wee bee in daunger on bothe sydes, bothe by to muche hopinge, and by dyspayringe. He is deceyued by hoppyng that sayth,

psalm. vii.

God is good and mercyfull, promysinge pardon when so euer we conuert, therefore I wyll doo that pleaseth me, I wyll geue the brydle to my lustes, and satisfye the desires of my minde. On the contrarye syde he is deceyued by desperation, that falling into greuous synnes, and thynking them not able or woorthye to be forgiuen, sayth to him selfe: I shall bee dampned, therefore I wyll doo that pleaseth mee, the one is in daunger by presumyng of Gods mercy, promysyng to himselfe longe lyfe, the other is in daunger by vndiscrete feare of Gods iustice, and horrour of hys great and manyfolde synnes. But euerye Christen man and woman oughte to go circumspectlye in the myddest, and beware for fallyng on eyther syde, remembrynge that the Scripture saythe to hym that is in daunger by to muche hope. Be not slacke to turne and conuert to God, nor doo not differre from daye to daye, for Gods anger wyll come sodaynelye, and in the day of vengeaunce he wyll destroye thee. And to hym that is in daunger by dispayre, God saythe: In what so euer daye a synner shal be conuerted, I shal forget al his iniquities. For hym that dispayreth, God hath set open the hauen of forgyuenes, to hym that vaynely hopeth and delayeth hys conuersion, he hathe made the daye of deathe vncertayne.

Eccle.v.

Eze. xviii

Thus takinge heede to oure selues, not abusing Gods mercy by delaying our amendement, nor mistrustyng hys goodnesse, for feare of hys iudgement, but speedelye whyles tyme is nowe

offered

offered vnto vs, imbzacinge this necessarye and
pzesent remedye of fruitfull and true penaunce,
we shall be reconcyled to almightye God, and be
pertakers of hys heauenlye kyngdome,
thzough Chzist our Lozd, to whō
wyth the father and the holy
ghost be al glozy foz
euer moze.
Amen.
(.˙.)

¶Agaynst Desperation.

Serm.xv.



Euery synner (good people) that intendeth to obtayne of God by the merites of Christes passion remission of hys synnes, must expell and put out of hys mynde all maner of dispaire, and al feare and dout that shoulde or myght moue him to thinke that he shall haue no mercie and forgeuenes at Gods hand, what synnes so euer he hath done, be they neuer so many.

Two thinges there be that bring a synner in dispayre: One is, if he thinke that his sinnes be so great that god can not forgeue him. And thys is very false and agaynst Gods omnipotencye, who hath power and is able to do what he wyll.

Psal.cxiii. An other is, if he thinke that almighty God wyl not forgeue hys synnes, and thys is also false, and againste the ryghtwysnes and goodnes of almighty God, who hathe promysed to forgeue

Eze.xviii. the penitent synner alwayes hys offences, and

xxxiii. if we confesse our sinnes, God is faythfull and

i.Ioā.i iuste to remit vnto vs oure synnes, and to make vs cleane from all kinde of iniquitie. And in witnesse of this our Sauiour Christe hathe ordeyned the holy Sacrament of Penaunce, that is

Icā.vltimo to saye, the Sacramentall absolution, whyche the Priest geueth vnto the penitent person truelye confessing hys synnes, whyche absolution is allowed

allowed and confirmed in heauen, and the penitent restored to the state of saluation: so that to mistrust or feare that God can not or wyll not forgeue the penitent synner his synnes, is deadlye synne in it selfe, blasphemye to almyghtye God, and dampnation to the partie wyth Cain and other that did dispayre. Gene.iiii.

There is an other kynde of dispayre of mercye and saluation, which they haue that intende or do kill them selues, which they take not in remembraunce of the multitude or greatnesse of theyr synnes, but for the heauynes and thought of the worlde, as the wyseman saith: Multos occidit tristitia, et non est vtilitas in ea. Sadnes and thought hath killed manye, and there is no profyt in it. Eccle.xxx.

And Saynt Paule saith: The sorow of the worlde woorketh death. i.Cor.vii.

These men come to this dispayre thus.

First they take sorowe and thought for such thinges as haue chaunced agaynste theyr myndes, and than they doo not put that thought away, but rather set it wonderous deepe and fast in theyr hartes, and lette it continue there styll, and so it groweth till it be so great and so paynfull vnto them, that they be wery of theyr liues, and would faine be deade. And because they can not dye by sickenesse, so shortly as they wolde, nor by course of nature, therefore they determine to kill them selues, and so they dispayre to haue euerlasting life in heauen, or els thinke not of it, and also do not beleue that they shal haue dãnation in hel, but think that if they wer once dead,

that

that then they shoulde haue no more sorowe nor payne in their mynde. And so vpon that vngratious and false beliefe, they kyll them selues one waye or other, and than be their soules damned in hell, and be there with Achitophel and Judas and other of that sort in more vexation and pain in their mindes, then al the wyttes in the world can deuise.

ii. Re. xvii. Mat. xxviii

The remedy against both these kindes of dispaire, is to be well and throughly perswaded of hel, & of the infinite greatnes of the paynes that be there, and how they neuer haue ende, but endure for euermore. And in the beginning to auoyde and put out of minde al thought and heauines for losse of worldly goodes, or for any mischaunce, or for any rebuke or shame deserued by them, or otherwise, which they may doo by opening the cause of their sorow to some one discret person or mo. For the longer the cause is kept secret, the more greefe and paine it worketh, and shall be the harder to put away.

Chrysost. de reparatione lapsi

Therfore let euery man & woman vnderstād this, that the deuil doth moue a man to dispaire of obteyning, for this end, that he might cutte of all hope of goodnes, whyche is the ancre of oure health, the foūdation of our life, the guide of our iourney, wherby we returne againe to almighty God. For the Apostle sayth: by hope we are made safe, and that hope which is seene, is no hope. It is hope therefore wherein our saluation consisteth, which hope as a cheine cast down from heauen, draweth oure soules that holde faste by it, vp to heauen,

Rom. viii.

heauen,and deliuering them from earthly greefes,maketh them to forget and contemne thys present life. But if a man hauing his minde holye set and fyxed vpon sinne and worldlye cares, let slip out of his hand the ancre of hope:he must nedes fall into the pit,and in the botome of all euils be drowned and slayne, which when our enemy perceiueth,and seeth vs abhorre the multitude of our sinnes,and to be afraide wyth the biting of our guilty conscience:streightway he cõmeth nere,and doth suggest the thoughts of dispayre,making vs heauier then any sand or lead, which thoughtes if we receiue and agree vnto,by and by letting go the holde of our saluation, we must nedes by the very weight of them be drowned in the botome of al mischief,contemning the cõmaundementes of a meeke and good Lord,obeying the wil of a cruel and fierse tyrant and enemy to our saluation. For to cõuersion and penaunce,desperation is vtter enemye: which if it once rest and dwel in a mans minde,haue he neuer so earnest an entent,and feruent desire to be saued,yet the same desperation shal let his purpose and stoppe the wayes and passages to the saluation of his soule. Yf the waye penaunce bee be once stopped,then is the doore that leadeth to saluation,shut also. And how can he that is oute of the way,and to whom the doore is shut, do any good worke: when as he can finde no entrye to goodnesse beyng let by desperation: For thys cause the deuyll by all meanes he canne, goeth aboute to plant suche thoughtes in our hartes.

For

For when desperation hath caried vs farre from the waye of truthe, then hath the deuill no more contention against vs. Against whom should he fighte, when no man wythstandeth? But if the man can loose this band, by and by his strength commeth agayne, and taketh delyte to renewe his battayle a freshe For he shall perceyue howe he chaseth awaye the deuill, whom he fledde before, and shall haue a pleasure to pursue his olde persecutour. And if perchaunce hys foote slyppe and he fall (as oftentymes the cõdicion of warre is,) he maye not by and by dispayre for shame of a fall, but hee muste remember that thys is the lawe of fyghting, not neuer to fall, but neuer to yeelde, for men do not cal him ouercommed that oft falleth, but hym that at last yeeldeth. Lykewyse he that is ouercommed by the thoughtes of desperation, how can he recouer hys strẽgth, or withstand his enemy, seing he runneth awaye and wil not turne backe to fight againe? I wold not ye should think that I speake onely of those that were a litle blotted with a fewe smal spots of synne: but I speake of hym that hath geuen place to all kynde of synne, that for the outragiousnes of his wicked lyuing hath excluded hym selfe from the kyngdome of heauen, and not of infidels, but of Christen men, and suche as haue before times pleased God highly, but afterwardes haue fallen to adulterye, and other fylthye liuyng, suche (as the Apostle sayethe) is shame to speake of. These men I saye ought not to dyspayre of saluation, although they had lyen walteryng

teryng in suche lyke filthynesse euen to their extreme age: what the reason of this sayeng is, ye that heare If Gods anger were a passible affection, wee myght well saye that the flambe of it could not be quenched, which was kyndled with so many and great offences. But whē the truth of Gods woorde doth define the nature of God to be vnpassible, we must vnderstand that nowe although God doth punish and afflict vs, yet he doth it not with passible anger, but wyth moste vnspeakeable clemencie, with thaffection of him that healeth, and not of him that punisheth, and for that cause he verye gladlye receyueth the penitent, seyng that God doth not punish for hymselfe sake (as I sayde before) as it were auenging hys owne quarell and iniurye agaynst the synner. for Gods nature receyueth no such passion into it self) but he doth al for our profit. For our profytte and correctiou he doth punishe, not to reuenge hymselfe, but to amende vs. He that abydeth styll in the hardnesse of his hart, is lyke to a man that turneth hys eyes from the lyghte whyche dothe no harme to the lyghte, but bryngeth hym selfe into darkenesse: Euen so he that throughe an vnpatient harte thynketh to contemne the power of God, hurteth in God nothynge, but secludeth hymselfe from all healthe and saluation.

If a Phisician sufferd a lytle iniurye of his pacient vexed wyth a phrensye, or distempered in hys brayne, yet is he not greued wyth the same, nor yet angrye, but dothe all thynges that his

arte

arte of Phisicke requyreth, althoughe hys pacient seemeth too bee greeued wyth hys medicines, whyche greefe is not auengynge of the Phisitians iniurye, but a curynge of the patientes maladye. And if the sycke man begynne a lytle to amende in hys health, ye shall see by and by the Phisitian reioyce, and wyth moze gladnesse doo the rest of hys cure, not remembrynge the iniurye he suffered befoze, but procuring the patientes healthe moze and moze. Howe muche moze almyghtye GOD, when we fall into extreme madnesse of the soule, is not moued wyth the affection of vengeaunce foz the offences we haue done agaynste hym, but is desyrous too heale the olde rotten sozes of synne that are cozrupted wythin vs, foz the whyche he sayethe and dothe all thynges, as onelye tenderynge oure health, not delited wyth our payne. Such is the goodnes of God towardes man, he neuer refuseth penaunce, if it be symplye and purelye offered vnto hym. Althoughe a man were come to the heyght of synne, and yet from thence would returne agayne to the waye of vertue, he receyueth hym, hee moste fatherlye embraceth hym, and dothe all thynges to reuoke hym to his first state agayne, and also whyche is greater and moze excellent than all thys, althoughe a man coulde not fulfyll all the ozder of satisfaction, yet he refuseth not hys penaunce howe small, howe shozte so euer it bee done, but accepteth the same, and suffereth hym not to loose the reward of hys conuersion, be it neuer so lytle.

Thys

This seemeth Esaias to shewe where he speaketh suche lyke of the people of the Jewes. For his sinne I haue a litle made him sadde, and haue smytten hym, and haue turned my face from him, and he is sadde and walketh an heauy manne, and I haue healed him, and haue comforted him. Esay,lvii. But the wicked kyng Achab geueth vs a more euidente testimony, which through his wiues wickednes, obteyned the pray of his owne couetousnes, but afterward being troubled with the great enormitie of his owne sinne, did repent, and putting on heare and sacke cloth wepte for his offence, & prouoked so the mercye of God towardes hym, that he pardoned hym of al his sinnes. For thus sayde God: And God saied to helias, Haste thou not seene the contrition of Achab before me? And because he hath wepte in my sight, I will not bring in these plagues in his dayes. iii.reg.xxi. Manasses also that passed all other tyrauntes in crueltye of wyckednesse, that fylled Goddes temples wyth Idolles, that ouerthrewe the seruice of God in true religion, and the obseruation of the lawe, this man I say, exceedinge all men in abhomination of sinne: yet because he repented, he was afterward numbred among the friendes of god. ii. parali. xxxiii. And therefore if eyther thys man, or the other we spake of before, consideringe the greatnesse of their sinnes, had dispaired to come to Gods fauour again by conuersion and penaunce, they had lost al these benefites that chaunced to them by their amendement. But they castyng their eyes vpon gods vnspeakable mercye & the depe-

nesse of his inkinite goodnes, losed the deuelische cheynes of desperation from theyr neckes, and lifting vp themselues were cõuerted to the way of vertue. Thus much haue we spoken of the examples of holy men. Heare now how we are prouoked of god to conuersion by the wordes of the prophetes. Euen thys daye (sayth Dauid) yf ye
psal. xciiii. heare his voyce, do not harden your hartes, as in the daye of prouocation in the wildernes. In that he sayeth this daye, he meaneth all the time of our lyfe tyll we come (if it so chaunce) euen to the extreme age: for penaunce is not weyed by length of time, but by pureues of affection. Haue we not red how the Leuites washed away their moste greuous sinne in the wildernesse, not in a great longe continuaunce of tyme, but in a lytle short houre of one day. The theefe also that hong
Luc. xxiii. vpõ the crosse neded no longe space to enter into Paradise, but so muche space suffysed hym as would serue for the speaking of a few woordes, so that in a litle moment of tyme, obteininge remissiõ of the sinnes of his hole life, did enter into Paradise before any of Christes holy Apostles. What shall we say of martirs: haue we not sene them often tymes in one daye, yea, some tymes within the space of an houre, receiue the crownes of eternall rewarde: wee muste therefore begyn onely, and set vpon it with a manly courage, and firste let vs be moued and angry with that harlot our owne luste that deceiued vs, and than let vs turne our holle affection and loue to the exercise of vertue. For that is it that God wylleth

and

and requireth of vs. He seketh not that length of time, but specially loketh to this if our conuersion be true and pure. For whiche cause we often see that manye whiche began laste, are by their faithful endeuour made formest. It is not so euil to take a fal, as it is to lye styl after the fall, and not to rise againe, and with a certeine pleasure & determination of mind to walter styl in sinne, & at last to cloke and couer his noughty purpose of sinning still vnder the wordes of desperation. Against whom the prophet crieth out with a certeine indignatiõ, saying: doth not he that falleth Hier.viii.
aryse againe? Or is not he that is turned backeward conuerted againe? If thou saye, the state of our questiõ is, whether any faithful and Christen man if he fal, may be restored again? To this question I aunswer. In this same that we say, he fel, we graunt that once he stode before he fel. No man saieth that he is fallen, that euer did lye, and neuer stode. Yet let vs bring forth holy scripture concerning this matter, if any thing be spoken eyther in parables, or in playne sentences. What other thinge thinke you is ment by the Luc.xv.
shepe, which going astray from the other nynetie and nyne, was afterwarde sought and brought home to the flock vpõ the shoulders of the shepeherde, doth it not plainelye declare bothe the fall and the restitution of a Christen man? For that shepe and the other nynetie and nyne, were al of one flocke and vnder one pastor.

It fedde vpon the same pasture, dranke the same water, & was lodged within the same fold

that the other wer, but it wandred a great way, it strayed farre throughe the hylles and harde rockes and many croked wayes of errour, yet the good shepeheard dydde not leaue it nor suffred it to perish, but seketh it, & bringeth it home againe. Not compellinge it by prickes and beating, but bearing it vppon hys owne shoulders. And not onelye this parable dothe shewe vnto vs the commoditie of returninge, but also that other of the prodigall and ryottous sonne, and that was a sonne, not a straunger, and brother germayn to hym that neuer went from hys father. He was a sonne which is reported to haue gone to the furtheste borders of all sinne, for he went into a farre countrey, farre from god that was the riche man, and beyng a noble mā borne, was made worse than a bonde manne or slaue. But yet returning home, and repentinge hym, was receyued into hys former state, and restored to his former glory. But if he had despayred and consideringe those miseries that chaunced vnto hym, had bene ashamed to returne to hys father, and had bidden styll in the farre straūge countrey: he shoulde neuer haue attayned these thinges that he hath, but by penury and famine should haue suffred moste miserable and vnhappy death. You see nowe howe great profit there is of penaunce, and how greate hope there is of conuersion by penaunce. The prodygall sonne receiued his former state of glorye by penaunce, which his elder brother kept stil by perseueraūce. Therefore derely beloued, hauinge these exam-

Luc. xv.

ples

ples of penaunce, lette vs not continue in euyll
nor dyspayre to bee reconcyled, but let vs come
agayne to oure Father, and drawe nere to al-
mightie GOD. Beleue me, he wyll neuer turne
his face from hym that turneth to hym, yf wee
doe not make oure selues straungers to GOD. Hier.xxiiii
For GOD hym selfe sayeth, I am God that is
nere hande, and not God a farre of. And agayne by
an other Prophete: Your sinnes (sayeth he) make Esai.lix.
distaunce betwene me and you. If we therefore
take away this wall, that is to saye, our sinnes
that seperate vs from GOD, there is nothinge
that can let vs to be ioyned to god. Will you that
I shewe these thinges not onelye spoken in pa-
rables, but fulfilled in dedes? There was a cer-
taine man amonge the Corinthians, as it semed
of no small estimation: Thys man had commit-
ted suche a synne, as is not wont to bee done a-
mong the heathen. And he was one of the num-
ber of the faythfull and familiars wyth Christe,
what than? Did Sainte Paule cutte him from
the number of them that be in hope of saluation?
Naye, rather when he hadde sufficientlye rebu-
ked the Corynthians for hym, wyllynge agayne
to declare that there is no wounde, no disease,
whyche geueth not place and is not healed by
the playster of penaunce. He commaundeth hym
to bee delyuered to Sathan to the destruction i.Cor.xv.
of the flesche, that hys spyryte maye bee saued in
the daye of our Lorde Iesu Christe.

Yet he commaunded thys before he knewe a-
nye thynge of hys penaunce, but when he hadde

done penaunce, he sayeth, let this correction and rebuke suffyse, which was geuen to him of manye. And he addeth more, I beseche you confirme your charitie towardes hym, leste Sathan haue him in full possession, for wee be not ignorant of his craftie subtlenesse. Also the holle Church of the Galathians, after that it beleued in Christ, and had receiued the holy ghost, so that in spirite it did many vertues and miracles, and hadde suffered muche persecution for the faythe of Chryste, after all thys (I saye) it fell from the fayth, and was restored agayne by the good exhortations of the Apostle. And that thou maiest knowe that by the holye ghost they did miracles, heare howe the Apostle sayeth: who than gaue you the spirite, and wroughte these miracles amonge you, was it of the workes of the lawe, or of the hearinge of fayth? And agayne, that they did suffer muche after they hadde receyued the fayth he declareth in this, where he sayeth: Haue ye suffred so greate affliction in vaine, if it be in vaine? After that they had walked and profited thus muche in the fayth, they did commyt suche a synne that was able to alienate theym cleane from Christ, whereof the apostle spake. Beholde, I Paule saie vnto you, if you vse circumcision, Christ will profite you nothing. And againe, you that be iustified by the lawe, be fallen from grace. Yet after these decayes of faythe, after so greate falles, he calleth them backe againe, and with motherlye affection dothe cherysshe them, sayinge: Mine owne litle children whome I labour to bring forth

Gal.iii.

Gal.v.

Gal.iiii.

againe as a mother doth of her child vnborne, whi-
les that Christe be formed in you. What other
thinge is taughte by these, but that it is possible
that Christe maye bee formed and dwell in hym
agayn by penaunce, that hath fallen from Christ
by extremitie of sinne before. Almyghty GOD
wylleth not the deathe of a sinner, but that hee
conuerte and lyue. Lette vs therefore be conuer-
ted, and lette vs yeld our selues to the accompli- Eze.xviii.
shinge of Gods wyll. For so longe as wee bee in
this life, how greate synnes so euer we commit,
it is possible to washe theym all awaye by pe-
naunce, but when wee shalbe taken out of thys
worlde, there although wee repent vs, for wee
shall repent very muche, yet we shal haue no pro-
fyte of our repentaunce. And althoughe there be
gnashinge of teeth, yowlynge and weepynge, al-
thoughe wee praye and crye out wyth innume-
rable obsecrations, no man wyll heare vs, no
man wyll succour vs, no not so much as with his
fyngers end powre a litle water vpon our tonge
that burneth in the flambe, but wee shall heare
that the ryche man hearde of Abraham, that a
greate wast distaunce is putte betwene vs and
you, so that none from thence maye come hy- Luc.xvi.
ther, nor from vs to you. Lette vs therfore good
brethren caste vp oure eyes to oure Lorde Jesu
Christe, and lette vs lyke good and profyta-
ble seruauntes seeke hym, and not dyspayre
so longe as wee enioye thys lyfe, by penaunce
to obteyne pardone for oure synnes, onelye in
hell, as I sayed, the medycynes of penaunce

wyll profyte nothing, but in this lyfe, although it bee in the laste crooked age and in the extremitie of synne, yet beleue me it wyll cure vs and bringe vs to perfyte healthe. For thys cause the deuyll moueth and dothe all that he can to bringe desperation into oure mindes. He knoweth full well that yf a manne doe penaunce but a lytle space, be it neuer so shorte, yet hys conuersion shall not bee vnfruytfull. Onelye lette vs nowe begynne to dooe better. Euer the beginning semeth hardest. At the first steppe the waye of vertue seemeth to be harde, and not able to bee commed vnto: For so is the nature of all thynges, all labour seemeth paynefull so long as it is weyed onelye in the consideratyon of a mannes mynde. But when we come to the experience of the thinge, and beginne to goe thrroughe a lytle of the laboure, than is all the feare of the greefe dryuen cleane awaye. The successe of the woorke bryngeth sweetenesse, and the encrease of vertue newe repayred bryngeth gladnesse to oure myndes, and by and by maketh vs stronger, when the hope of saluation begynneth to seme nyghe at hande. For that cause the deuyll tooke Judas oute of thys lyfe, least knowynge that there was a waye to turne to saluation, he mighte by penaunce reformme hys fall. Therefore lette vs nowe enter the iourneye of lyfe, let vs returne to the heauenlye citie, wherein we be elected and appoynted as free citizens. The gates of this citie desperation hath shutte, but hope shall open theym, and sure confydence

shall

shall make the entree large and brode. When the soule begynneth to despayre of saluation, it regardeth not then after what sorte, or into what vice it caste it selfe, it feareth to doode or to speake nothinge that maye be contrarye to her saluation. And as we see often in theim that bee madde, when they haue once loste the staye of theyr ryghte mynde, then they feare nothynge, nor bee ashamed of nothinge, but are bolde to speake, and doe whatsoeuer they liste, thoughe they shoulde fall into the fyre, or into a depe pyt, they stick not nor pull not back theyr foote: euen so they that be taken with desperation, are made intollerable, and runne throughe the wayes of iniquitie, neither shame, nor feare letteth theym, neyther presente misery dothe stoppe them, nor payne to come dothe affraye them, onelye deathe whiche they can not auoyde, endeth the execucyon of theyr malice. Wherefore I moste entierlye beseche you (yf there bee anye here that dispayre or bee in doubte to attayne mercye and forgeuenesse) to take agayne the swete yocke of oure sauiour Jesus Christ and his light burde, and not to suffer so greate a treasure of Gods former giftes and graces vtterly to perysche. It will perisshe yf we continue in synne prouokyng GOD more and more with our noughty dedes. Lette vs aryse therefore nowe wythoute delaye, and beleue me, oure aduersary wyll flye awaye, our boldenesse shall make hym affrayde, the more fyerce wee bee, the more fearefull wyll hee bee, and GOD wyll be presente, and bothe dimi-

nisshe

wythe the consyence of oure synnes and vnder-
myne hys myghte and strength. So shall we
faythfullye serue hym here, and reigne
with him eternally in the next worlde
throughe Christe our Lorde, to
whom be all glorye
for euer. A-
men.

Againste presumption of mercye. Ser.xvi.



Like as penaunce is the mother of mercye and a vertue most agreable to the wyll of GOD: euen so (good people) an vnpenitente harte is an enemye of mercye and moste repugnaunte to the fountayne of al goodnes, and suche a vyce as onely can neuer attayne forgeuenesse at Gods handes, who daylye throughe hys vnspeakeable mercye prouoketh synners to penaunce, whome obstynate synners delayinge their conuersion doe prouoke to anger. Many there bee that purpose to continue styll in theyr synnes, vpon hope of remission and forgeuenesse at the laste ende, or in theyr olde age, abusynge Goddes goodnes and contemninge hys iustice. These men goe frome euyll to worse, and abuse the precious treasure of tyme, by their continuaunce in synne, whiche GOD graunteth to man as a specyall remedye againste sinne

Hier. ad Sabinianum.

From this mooste detestable vyce the consideration of Goddes inestimable and infinite benefites should withdrawe vs, leste our vnkindnesse doe appeare; whyche stoppeth the wayes of grace, and suffreth remission to haue no entrye into our soules. GOD the father hath so loued vs, that to redeme vs hys seruauntes, he hathe not spared his onely begotten sonne.

Ioan. iii.

Bernardus Ser.ii.in festo pentecost.

God the sonne hathe so loued vs, that to make vs his seruauntes, he hath redemed vs not with corruptyble golde or syluer, but wyth hys owne precious bloude whyche he hathe shedde forth aboundauntlye. They both haue sent and geuen vnto vs theyr holy spirite, God the holy ghoste, who hathe endued vs wyth heauenlye and marueylous giftes, by whom we haue strengthe of good lyfe, lyghte of true knowledge, and assuraunce that wee shall inherite the kyngedome of heauen if we conuerte from synne and continue in grace, whiche conuersion God most pacientlye abydeth, and most fatherly prouoketh by manye and sondrye wayes, whose conception maketh cleane ours, whose life instructeth ours, whose deathe destroyeth ours, whose resurrection is cause and example of ours, whose ascension prepareth ours, whose spirite helpeth our infirmytie. What obdurate vnkindenesse is thys, not to recognise these so great benefites, but the more he heapeth precious giftes vppon vs, the more to displease him, to disobeye him, and to encrease our owne damnation? The better he is to vs, the worse to be to our selues, & so spitefully to abuse his mercye, by making it whiche of it selfe is the cause of al our welth & saluatiō, to be by our prolonging the cause of our sinne & the continuance in the same? knowing that the time of this frayle and mortal life is but short, and as it were a vapour or smoke appearing for a time, and shortly vanishinge awaye, and that deathe tarieth not, nor manne knoweth not hys ende, but as fishes

Bernardus in eodem Sermone.

Iob.xiiii.

Iacob.iiii.

Eccles.xiiii

bee

bee taken with the hooke, and as birdes be take with the nette: euen so men be taken in the cuyll tyme, when it commeth sodeinly vpon them. So that the considerynge of the certeintie of deathe whiche no man can escape, and the vncerteintye of the tyme of deathe, whiche god hath made vncertaine to man, lest he shoulde lyue worse vnder hope of forgeueneſſe, shoulde bee a greate cause to moue euery man to make hast to amende hys synnefull lyfe. For lyke as in the fyrmamente a starre dothe soone ryse and sodeynlye setteth againe, and as a sparkle of fyre is soone quenched and putte out: euen so endeth a mans life when he liueth in this worlde most pleasauntlye, and thynketh he shall liue many yeares, and dyspoſeth thinges to be done by long tymes, sodeynly is he caughte by deathe, and at vnwares the soule taken from the bodye. Therefore I praye you cõsider euery man with himself, where those men be nowe that not longe agoe were so hollye sette vpon the worlde, and geuen to satisfye the pleasures of their flesh and priuate willes? Nothinge remayneth of them here but asches and wormes. Marke diligentlye what they be, and what they haue beue. They were men as thou arte, they dyd eate, drinke, laughe, and led their lyues in pleasures and went to hell in a moment of tyme, here theyr flesche is commytted to the wormes, and theyr soules to the fyre, vntill they bothe be knit together agayne, and as they were felowes in sinne, so to be toyned in eternal paine. What profyted them their vayne glorye, their

Ecclesi.ix.

Aug in psal.cx.

Bernardus medit. ca.ii.

Ibidem. cap.iii.

Iob.xxi.

thorke mirth, their authoritie of the worlde, their pleasure of the flesche, theyr false ryches, their greate famylye, and their noughtye desires of so great gladnesse what heauynesse doth ensue: out of that great wealth and pleasures they fell into great misery and tormentes. What so euer happened to theym, the same may happen to the, beinge a man as they were. For thou arte made of earth, and doest liue of earth, and shall returne into earth, when thy last day shall come, whiche commeth sodeinly, & perchaunce shall be to morowe. It is certeine that thou shalt dye, but uncertein whan, howe, or where. Wherefore seinge deathe dothe alwayes looke for thee, if thou be a wise man, see that thou looke alwaies for it.

The iustice of god can not iudge otherwise, but as our woorkes deserue. For he that loueth the worlde more than God, glotonye more than abstinencye, lechery more than chastitie, shal folow the deuill and go with him into eternall fyre and paine. Whiche paines euery wise man wyll feare and so auoyde them, lest by contemning of them he fall sodeinly into them. Therefore remember the horrible throne of Gods iudgement, whiche is compassed about with a burning floude of fyrye flambe, where is wepinge and gnashinge of teeth, where is out ward darkenes, & the worme of conscience that neuer dyeth, and the fyre that neuer is queneched. For the fyre here consumeth and wasteth all thynges it receyueth: the fyre there what so euer it receyueth once, it alwaies tormenteth and reserueth it in continual

Chrysost. de repara. lapsi.

payne

payne, and is therefore called a fyre vnquenchеable, not onelye for that it is neuer quenched it selfe, but also for that it neuer destroyeth and bringeth to nought those it once receyueth. The scripture saieth, that sinners put on and are clad with incorruption, that is to saye, not to the honour of lyfe, but to the eternitie of paine. The violence of thys payne and the power of thys fyre no tonge can expresse. For in corruptible thinges, there is nothinge like that can be compared to thynges incorruptible, whether it bee good or euyll. Yet let vs imagyne at least some image of that fyre and paine. Remember when a man is inflamed with the vehemente heate of a burnynge ague, what anguyshe, what torment is bothe in the bodye and soule: Nowe of thys temporall payne, measure howe greate the paines be whyche that eternall fyre dothe cause, which the fyerye floude that runneth before the horryble iudgement seate of Christe dothe ouerflowe with his flambye waues. What shall we do there? What maye we aunswere: There shall nothing be there but gnashing of teeth, but houling and weping and late repentaunce, whē help shall cease, and paines increase on euery syde, nor there is no cōforte any where, no man shal come to our sight, but onelye the ministers of paynes, and the vggelye faces of the tormentours, and that is mooste greuous of all, there shall bee no comforte of the ayre and lyghte. For rounde about the places of paynes shall bee outewarde

i. Cor. xv.

darkneſſe

darkneſſe, and that flambyage fyre which as it hathe the nature not to conſume and deſtroye, ſo it hath not to geue light, but it is a dark fyre, and a blacke flambe, to theym that remayne therein. What horrible trembling, what reſolution, and as it were a meltinge of his bodye and bowelles, what rentinge of hys flesche and members, what and howe greate affliction is in all ſences, no ſpeache can expreſſe. There be dyuers and ſondry factions of paynes, and in euerye man and woman accoʒding to the number and greatnes of ſynnes, are multiplied the paines. And yf thou woulde ſaye, howe can a body ſuffice to endure ſo great paynes, whyche knoweth no ende of tyme: Conſider what chaunceth ſome tymes in this life, and of a lytle, coniecture the greate. Howe ſometymes we ſee ſome waſted wyth a longe diſeaſe, and yet can fynde no ende of their wʒetched and hatefull lyfe. But althoughe the body is ſometyme diſſolued by death, yet the ſoul is not conſumed. Wherupon it foloweth, that when the bodye likewiſe ſhall receiue immoʒtalitie, neyther than the ſoule noʒ the bodye canne with any paine be vtterly deſtroyed. Foʒ in thys preſent lyfe it can not chaunce that the payne of the body ſhoulde be bothe behement and perpetuall, but the one geueth place to the other, becauſe the frailtye of the bodye can not ſuſtayne bothe. But when bothe are made incoʒruptible then maye the payne rage at wyll, and fynde no ende. Let vs not thinke that the extremytye of oure toʒment ſhall make an ende of our ſoʒowe, but

but as we sayed, oure sinnes shall kindle oure payne, and incorruption of bodye and soule shall without end continue the same. And if it were so that equall time and all one space were appointed for the pleasure here and for the payne there, shoulde there be any man so folishe and so madde, that woulde chose for one daye of pleasure, to suffer one daye of payne, when as the sorowe of one houre and euery torment of the bodye, is wonte to make vs forgette all tyme paste in pleasure before? But now, where as it is possible in a shorte time, yf we conuert to God, to escape all these tormentes of paines, and to atteyne eternall ioye: why doe wee lynger, why do we tarye, and do not vse the largenesse and free gyfte of GOD? The vnspeakeable and infinite goodnesse of God, hathe alreadye prouided, not to extend the tyme of our laboures and conflictes, nor to make it longe or eternall, but shorte, and as I might say, a moment of an houre.

This is euen the life present, yf it be compared to the lyfe eternall. The goodnesse of God hath therefore prouided that in thys lytle shorte lyfe shoulde be oure conflictes and labours, and in that whyche is eternall shoulde be the crowne and rewarde of oure merytes, that oure labours shoulde soone be ended, and the rewarde of oure merites should endure for euer. But this, like as it reioyseth them that through paciẽce of labour receiue the crowne: So it tormenteth and afflicteth them in tyme to come, that see them selues for a shorte time of pleasure, to haue lost eternall

glorye, and to haue gotten perpetuall miserye. And lest we come into this veration of mynde, lette vs nowe awake whyle we haue tyme. Loo,
ii. Cor. vi. nowe is the time acceptable, nowe is the daye of repentaunce. But if we neglect ourelyfe, there remaineth for vs not onelye those euils whyche we shall suffer in hell, but an euill more greuous then all that. To be excluded from all goodnes, and to be depriued of suche ioyes as be ordeyned for sayntes, doth engender such a griefe, suche a sorowe, that if no other did otherwyse vexe vs, that alone might suffyce. The lacke of the glorye whiche we had in our power to enioy, passeth all the tormentes that be in hell. For when the holle vniuersall worlde shall come to iudgemente, to be iudged of that iudge, that nedeth no witnes, that seketh no proues, that admytteth no oratours, but all these set aparte, he himselfe discouereth and sheweth abrode both dedes, wordes, and thoughtes, and euery thing as it were painted in certeine tables, he layeth open before the eyes of them that did them, & of them that stand by: How shall not euery creature then shake and stand in great feare? And if then the flood of fyre did not ouerflow the worlde, nor the terrible angels assist God, and if there were no face & horrible sight of tormentes, but onely this, that yf men were called forth before the kinge and some should be accompted worthye prayse and honor, and other wyth shame, rebuke, and confusyon, abiected out of syght. If men should onely suffer thys kinde of punishment, would not it in a ma-

ner

ner excede all the paynes of hell, that other men receyuing rewardes of the king, they had deserued shameful repulse with confusion: how great payne this is although my wordes can not fully teache it nowe, yet when it shall come to experyence of the matter in dede, then we shal plainelye know it, because we shall painfully fele it. Adde also to all these, the sorowes of the tormentes, & not onely the confusion and shamefull reproche, but also put before thine eyes the way that men be drawen to the fyre and paynes, thinke vppon the cruell and horrible ministers of the paynes that throw downe headlinge synners into all kindes of tormētes and that the same time that other which lyued well are borne vp by the most clere and pleasaunt aungelles, before the hyghe seat of the eternal king, and are rewarded with crownes of glory, and immortall reward. It is no maruaile if the infidels, and they that beleue not the generall iudgement and the resurrection to come, care not how they liue and haue no cōpunctyon of harte, nor remorse of their synnes, but for vs that see thinges to come surer then thinges presente to lyue so wretchedlye and to take no remēbraunce of the iudgement to come, but to fall into vtter contempt of it, it is extreme maddenesse, and one of the greatest sinnes of all, when we that beleue, frame our lyues lyke vnto them that beleue not.

To fall into sinne is a point of mannes infyrmitie, but to remayne in synne styll, is a poynte

of the deuilles obstinacye. Thus let vs put be-
Aug. in psal, ci. fore our eyes the last daye, and make haste to a-
mende our lyues tyll we haue tyme. For he that
hath promysed pardone vnto vs, whensoeuer we
conuerte, dothe not promise vnto vs longe lyfe
and to lyue whyle to morowe. Watche therefore
Mat. xxv. (sayeth our sauiour Christe) because ye knowe
Gregorius hom. xii. not the daye nor the houre. Euer ought we to be
afrayde of the laste daye which we can not fore-
Esai, lv. see. We ought than to seke our Lorde GOD
whyles he maye be founde and not to lye sleping
in sinne as the fyue foolyshe virgins did tyll the
spouse come, and the dooze be shutte. For than
shall the dooze be shutte to them that to late and
vnfrutefully shall lament, whiche now standeth
open to all that truely and betymes wil be penit-
tent. There shalbe repentaunce than, but not
fruitfull. For than shall he fynde no pardon that
now wilfully looseth the time of pardon. Yf we
than praye wyth the foolyshe virgins, Lorde,
lorde open the dooze to vs, wee shall heare hym
saye againe, I knowe you not. For there is no
man can obteyne that he asketh, whyche here
woulde not fulfyll that GOD commaunded.
He that wyll be oute of all dout, and auoyde the
Ambros. exhor. ad penitentiã daunger of eternall deathe, lette hym dooe true
penaunce whyles he is in healthe and hathe
space and occasion of GOD offered to doe it,
and than maye he be sure, because he hathe done
penaunce in that tyme, when he myghte haue
synned moze. But yf he wyll than take repen-
taunce when he can synne no moze: than synne

doth

dothe forsake hym, and he not it, and than it is no maruayle thoughe GOD contemne him in hys deathe, that euer before contemned GOD in his lyfe. It is easye for a sinner at the begynninge to aryse, but if he delaye his conuersyon, the longer he remayneth in synne, the harder it wyll be for hym to aryse. The longer the deuyll hathe possessed a man, wyth the more difficultie will he let hym go. Dauid smote Goliath in the forehead and so killed him, wherby we be taught that the deuill is soone kylled if we smite him in the foreheade, that is to saye, at his firste entrye into vs by sinne and in the beginning of our life. If by heaping one sinne vpon an other we accustome oure selues to the same noughtye lyuinge, in processe of tyme, synne wyll wexe stronge in vs, and preuayle ouer vs, and make vs as bonde men and slaues vnto it, and to folowe that waie whether so euer the deuyll shall leade or moue vs. Than shall Goddes specyall grace goo from vs, Goddes spyryte forsake vs, and we be lefte to oure selues when one synne shall be a punishemente for an other. A custome in euerye thynge is meruey lous violent, specially when it hathe bodelye pleasure ioyned wyth it, fyrste to entyce, and than to enforce the soule to sinne.

i.reg.xvii.

Chrysost. ho.lix.in genesim.

Idem.lib. iii.aduers. vituperatores.vit. mo.

Fyrste a manne that is not carefull howe to lyue and please GOD, by negligence and not regardynge hys deedes suffereth the feare of GOD to goo awaye, and than begynneth he curyously to searche and loue thynges

Bernard. ser.de septem donis

withoute himselfe, as worldelye vanities and estymation, whereby inwarde deuotion in the harte decayeth, after that curiositie hee fyndeth soone that pleaseth his wyll, and doth practyse that that is euill and hurtfull to his soule.

Thus proceadinge from vyce to vyce, hee is ledde by his own lust, not stopped by any shame, leauynge that is lawefull and followynge that lyketh him. In this damnable lust is he bounden by custome, whiche maketh those vyces that hee practiseth, to be as it were naturall to hym, and so from custome, falleth into contempte of sinne geuinge luste the bridle and running headlinges whether so euer it carieth him. This contempte bringeth in extreme malyce, and causeth him to bee glad when he hathe done euil, and to reioyce in all iniquitie. This is the pernitious and deadlye chayne of sinne that draweth a manne euen downe to the pit of hell, whiche can not bee broken when it is once surely linked, excepte he stop at the beginning and louse the linkes before they bee knit one by one. This cheyne made Lucyfer an Aungell of lyght, to be a Deuyll in hel, which falling from GOD by presumption, encreaseth in malyce by obstinacye. Thys waye goe all they that be children of the Deuyll, firste by presumption not carynge to sinne, and than by obstinacye refusinge to ryse. But lette vs consider with oure selues the daunger whiche wee bee in that haue sinned and not doone Penaunce.

Bernard in psal. qui habitat. Ser. xi.

Nowe

Nowe is the are putte to the tree roote, if we
fal by death hauing euil fruite and not good, we Mat.iii.
shall perishe for euer more. Lette vs consider the
casualtie of oure frayle life, the malice of the de-
uill oure Ghostlye enemye, the nature of synne,
wherein the longer we tarye the harder it is to
come out, the goodnesse of God that so pacientlye
prouoketh vs to returne, the vnspeakable ioye
that by Goddes grace lyeth in oure power to at-
tayne, the horrible paines of hell, whiche by oure
sinne wee iustly deserue, and lette vs withoute
any deliberation or counsayle, but in all hast flye
out of Egipte, and runne out of Sodome, that
is to saye, oute of the kingdome of darknesse and
synne, by the waye of Penaunce, vsinge Goddes
pacience to oure amendement, not abusynge it
to his anger and our confusion. For if wee saye
with the wycked seruaunte, my lord prolongeth Luc.xii.
his comminge, and beginne (as he did) to beate
the seruauntes and maides oure felowes, by a-
nye oppressyon or iniurye, and also begynne to
eate, drinke, and be dronken: the Lord of vs and
of that seruaunte shall come in the daye when
wee looke not for him, and in the houre when we
knowe not, and shall geue vs oure rewarde a-
monges infidelles and vnbeleuers. Butte if wee
by and by at the hearinge of Goddes woorde (as
the Niniuites didde at the preachinge of Ionas)
doe not harden oure hartes, but conuerte to Ione.iii.
hym vnfaynedlye by Penaunce as they dydde:
thanne maye wee bee sure of hys mercye and

remission, than shall be great gladnes in heauen among the blessed angels of GOD for our conuersion, and we for well vsing of his grace be brought to the fruition of his glory, the whiche God geue vs thrughe Christe oure Lorde to whome with the father and the holy ghost be al honoure. Amen.

¶ Of Contrition

Ser.xvii.



E haue learned (good people) by the woordes of holye scripture and by the publicke and vniforme teaching of Chrystes vniuersall church, that penance is the onely medicine after baptysme to heale the dyseases of our synnefull soules, and the onelye meane ordeyned of Chryste to reconcile vs againe to the fauour of almighty god, whom by our sinne and the transgression of his lawe we had greuouslye offended. And to thintent that euery man might vse thys holsome medicine after the true sorte, and in suche wyse as it maye bee acceptable to God and profitable to his health and saluation: I shall (by Goddes grace) declare vnto you at this time, whiche be the partes of penaunce, and than principally rest in the declaringe of the first parte. Penaunce whiche is perfite and fruitfull hath three partes, Contritton in hart, Confessiõ in mouthe, Humilitie, or satisfaction in woorke. For seyng this Sacrament of Penaunce is exercised like a iudgement where there is bothe accusation, witnes, and sentence, we maye vnderstande that god is the iudge in this court of our conscience, where our thought is our accusour, oure conscyence wytnesse agaynste vs, confyrmed wyth the confessyon of oure owne gyltinesse,

Chrysost. Ser. de penitentia.

Aug. ho. vltima.

tinesse, whiche presupposeth the sorowe we take for oure offences, and contrarye to the maner of all worldlye courtes, because wee doo not stande in defence of oure owne dedes, but plead giltie before GOD, who hathe promysed to pardone al them that conuerte and humble themselues before him, therefore sentence of absolution and free pardone is graunted to vs by hym that wylleth not the deathe of a synner, but rather his conuersion and life. Whiche sentence is putte in execucion when the party gylty submitteth him selfe voluntarilye to the correction and discipline of his mercyefull Judge, or of hys ministers in his name. And by thys wee maye perceiue that of this Sacrament there be the three partes we spake of before.

Nowe concernynge the fyrste parte, (it is to bee knowen) that Contrition is an inwarde sorowe and repentaunce whiche a sinner wyllingelye taketh for hys synnes for the loue of GOD: whome he hathe so vnkindelye offended, for the whiche he fully purposeth to sinne no more, but to kepe Christes commaundementes truely, and to make restitution, and to confesse his offences, and to doo satisfaction for theim, as he shall bee enioyned. This is the Contrition and repentaunce that euerye synner muste take for hys synnes, and (for better knowledge of the same) lette euery manne marke well euerye point and parte of it.

Firste that is an inwarde sorowe whiche is taken, not for any naturall inclination, as for

that

that sinne of it selfe is dishoneste, or bringeth infamy and slaunder to the doer, for suche sorowe is not true contrition, because it proceadeth not from faith which is the foundation of penaunce, whyche no man can do except GOD with hys grace preuent hym, and freelye by hys mercye conuerte him: nor yet onely procedeth from feare of punishement eyther temporall or eternall, for that declareth that the sinner dothe not nor would not forsake his sinne, if he knewe that he myghte continue in the same styll wythoute anye payne or punishemente, but it proceadeth from the loue of GOD, whose maiestye wee haue offended, and therefore are angry with our selues and hate that oure noughtye sinne wherwith we did offend, & had rather suffer any paine be it neuer so greate than to offende him againe. This is the true sorow of Contrition whiche is taken for our sinnes, principally for this respect, that we haue offended our most merciful father, whiche contrition he wyll neuer despise, but receiue to mercye all those that with so pure an harte doe turne to him. Blessed Sainte Peter in the repentaunce that hee tooke for hys synne, left an example howe we might haue true Contrition, whiche is to dooe as he dydde. For hee was berye sorye and wepte bytterlye for hys offence alone by him selfe: And yet he did not so for any bodely hurt, that he had for denyinge of hys master our sauior Christ, nor for any losse that he had of worldlye goodes, nor for any rebuke that

Aug. de fi. de ad Petrum. cap. xxxi.

Gregor. in lob. li. iiii. cap. xxviii.

Mat. xxvi.

was

was geuen hym for hys denyall, nor yet for a-nye feare that the Iewes woulde haue put hym to shame because he had denyed his maister, for he knewe they woulde neyther hurte hym nor blame him, but rather fauoure him for it. But these thynges caused him to be sory and to wepe for his sinne. First he did remember and consider the great perfection, holynes and goodnes of his maister, and howe he was the verye sonne of al-mighty God, and also he remembred how he had taken him and made him his disciple, and howe great fauour & singuler kindnesse he had shewed him, for the which he considered how feruentlye he loued Christe and how greatly he was boun-den so to doe. And than he remembred the pro-myse he hadde made vnto him, and how vnfaith-ful he was in breaking that promise, and vnkind in denyinge and forsakinge his mayster. And thus the remembringe and consideringe of these thynges, caused Sayncte Peter to bee contryte and to wepe for hys synne, and to wyshe that he had not denied Christ, and further to wyll that he woulde neuer offende agayne nor breake hys promyse anye more, but euer keepe and ful-fyll iustelye all that euer his maister our Sauy-oure Chryste didde commaunde hym to do. And so Sainte Peter dyd. After this maner shoulde we consider our sinnes and be sory & contrite for them. Surely if we sinners did call diligently to our remembraunce the gret goodnes of our sauior Christ euer shewed vnto vs, as howe he redemed

vs

vs with his moste precious bloud and paineſull deathe, and hathe choſen vs to his diſciples and made vs inherytours vnto heauen, and howe mercyfull and gratious he is alwayes vnto vs, and howe holye iuſt, reaſonable, laudable, and howe eaſye a lawe he hath geuen vs, and than conſider further particularly and moze in ſpecyall hys goodneſſe and that he hathe done and doth dayly foz vs, we ſhoulde than ſee that wee ought to loue, laude, and honour him aboue all creatures and fulfyll hys commaundementes whyche wee haue vowed and promyſed to dooe. And than yf we did conſyder the vyleneſſe and noughtineſſe of our ſinnes, and howe muche we did againſte naturall reaſon and honeſtie in doynge of them, and howe greatlye we dyd offende God in preſuminge to doe ſo euill in his preſence and fighte againſte his lawe, and in breakinge our ſolemne promiſſe of kepinge his commaundementes, and than if wee dyd conſider that in doinge of our ſinnes we did not regarde his gracious goodnes and fauour, noz feare his power and moſt dzeadfull punichement, if we did well conſider theſe thinges, & were fullye perſwaded of Goddes mercye whiche he is readye to ſhewe to all that vnfeynedlye wyll forſake theyz fozmer noughtye wayes and turne to hym: wee ſhoulde than take this contrition, and ſee that wee oughte to be moze ſozye foz oure ſynnes, than Saynt Peter ought to haue bene foz hys. Foz oure Sauioure Chryſte hadde ſhewed vs moze kyndenelle and hadde doone moze foz vs than

than he hadde done for Saincte Peter at that tyme. For he dyed afterwarde for oure sakes and redemed vs, and delyuered vs oute of the handes of the Deuyll. And againe our sinnes bee moo, and wee haue oftener broken oure promyse than Sayncte Peter didde, for hee brake it but once and that was for feare, and wee haue synned often tymes wythoute anye feare or compulsion, but rather wyllynglye, yea, and dyuers tymes wee haue desyred to synne and studyed howe and where wee myghte fullfyll our vngracious lustes and desyres. And thus ye maye see that we oughte to be more contryte and sorye for oure offences than Sayncte Peter oughte to haue bene for his. By thys example ye maye knowe for what cause and by what meane ye maye haue contrition. And surelye the synner that dothe well weye and consyder this that I haue spoken, shall be sorye that euer he synned and didde againste the wyll and commaundemente of oure Sauioure Chryste, whiche is so good and gratious, and he shal wil that hee hadde neuer offended, and hee shall hate synne, and purpose and atende to lyue well and to make amendes and restytutyon of that he hathe wrongfullye taken or done, and shall humble hymselfe by knowledginge and confessynge hys faultes, and submytte hymselfe holye to the correctyon and dyscyplyne of GOD and hys holye Churche, not doubtynge but that hee shalbe receyued to grace and

mercy

mercy and remission of all his sinnes.

Furthermore it is to be noted that the sorow and repentaunce whiche a theefe taketh for hys theefte whan hee shall suffer deathe for it, and the repentaunce that a myslyuynge manne or woman taketh for their mislyuinge when they shal bee brought to any open shame or shal gette anye painefull dysease thereby, is not that true Contrition that wee speake of, nor yet any other lyke sorowe that men maye haue and take for theyr offences in other lyke cases. Because such synners and offendeurs bee not sorye, for that they didde againste Gods lawe and offende him, but they bee sorye for the deathe, or shame, or other pain which they shal suffer for their noughtye liuinge.

Yet notwithstandinge these other paynes whereunto they come by order of lawe, they maye also bee sorye for their synnes, specyallye and mooste principallye because they didde offende GOD in despyslinge him in doynge their synnes, more thanne for anye shame or payne that they shall suffer here for theym, and yf they so dooe hauynge the mynde and wyll to synne no more but to make restitutyon and to confesse and make satisfactyon for the same than they haue true contrition, and maye bee sure of mercye and bee saued yf they dye in that minde.

And althoughe a manne is not truelye contryte whan he is sorye onelye for the feare of

paine

payne be it corporall paine or euerlastinge paine:
Basilius in psal. xxxii. yet the feare of paine is an introduction preparinge the waye for true contrition. For charitie
i. Ioan. iii. withoute the whiche no man lyueth in soule by
Aug. de Catechis. grace, is builded vpon feare of Goddes iudge-
rud. cap. v. ment when a man is glad to be loued of GOD whom he feareth and dare be bolde to loue hym agayne, and is afrayde to displease hym whome he loueth althoughe he mighte dooe it withoute punishement. For no man commeth to GOD that is not smytten with some feare. For whiche
Mat. iii. cause Saint John Baptiste, preparing the way for Christe and remission of sinne, bette into the peoples heades the horrour of their sinnes, and the feare of Goddes iudgement. And S. Peter
Actes. ii. in his firste Sermon after that he had broughte the Iewes in feare of Gods anger by declaringe vnto theim howe they had crucifyed and kylled Iesus whom god had made Christ their Lorde, and so had smitten their hartes with feare: than he taught theim to do penaunce and to take true contricion for their sinnes. Thus when a sinner loking vppon gods lawe eyther wrytten in the booke or written in his owne harte, whereby he seeth as in a glasse what pleaseth or displeaseth almighty God, and seeth also by faith that God threatneth damnation and euerlastinge deathe to all synners, and than is accused secretlye by his owne conscience that he hath broken that eternal lawe of god not onely in thought but also in dede, and perceiueth the vyleneese and greateuesse of his owne synne how often he hath offen-

ded

ded and into what misery he hath brought himself, and of what great graces and ioyes he hath depriued him selfe thereby, beyng than separate from the spiritual communion of Christes churche, and giltie of eternall dampnation: than yf there be any sparkle of grace left in that man, if he be not obdurate and cleane forsaken of God he will begin to feare and tremble, which feare wyll breake the hardnesse of his harte, and prepare the waye for wisedome and grace to enter in. Without the which feare, no man can receyue remission of synnes and bee made ryghtewyse. Which feare of hell is not in charitie, but prepareth a place for charitie, and as charitie encreaseth in a mans harte, so it decreaseth tyl perfyte charitie possesse the holle. After this feare a synner begynneth to hate and abhorre hys synne, whereby he was brought into so great daunger and miserye, and so procedeth to lament and be sory for his offences. And as in the doyng of hys sinnes, there were twoo thinges, the noughtye dede, and the carnall pleasure that was ioyned with the same: so in the forsaking of his sinnes there must be two thinges, ceasing frō the dede, and sorow for the sinne past. For so the Prophet cryeth, Quiescite peruerse agere, Cease to do euil. He that continueth styll in his noughtye doyng, is farre from al kinde of true penaunce. For how can he turne to God, that is not turned from his synne? nor he can not be sorye that stil is doing the thing for the which he is sorye. And it is to be vnderstand that this sorow of Contrition

Eccles.i. i.Ioā.iiii. Aug.tract. ix.in.i.Epist.Ioā. Esay.i.

is inwarde in the harte, and not fained, onelye pretended in the outward behauiour. Which the verye woorde Contrition dothe signifye. For that is called contrite, that is bruised and beaten into small peeces or powder: euen so when the hardnesse of a mans harte is mollified wyth sorowe and teares for that he hath by sinne displeased God, than is his hart contrite. An hard harte is that whiche is not cutte with compunction, nor made softe with pitie, nor moued with prayers, nor yeldeth to threatninges, but is vnkynde after benefites, wythoute shame of dishonestie, without feare of perill, geuyng no place to any good motion, but withstandyng by continuaunce in will to sinne. Euen so on the other syde a mans harte is contrite, when it is cutte with compunction, mollified with pitie and deuotion, moued with prayers and exhortation, is affraide by threatninges, allured by kindnes, ashamed of dishonesty, geuing place to Gods inspiration, puttinge awaye the wyll and loue to sinne, abhorring his former filthye liuing, displeasing hymselfe and lamentyng for the same, and with sure trust of Gods mercy submytting himselfe hollye in all poyntes to obeye hys wyll and commaundement.

Bernardus lib.i.de cõsiderat.

An harte after thys sorte contrite and humbled, GOD wyll neuer dispise nor reiecte, but accepte it as a sweete Sacrifice, of the whyche the Prophet sayde: Be ye turned vnto me in all your harte in fasting, in weeping, and lamentynge, cutte your hartes and not your garmentes. And

Psalm.l.

Ioel.ii.

oure

our Sauiour saith: Blessed be they that mourne, Math.v.
for they shall receyue comforte. Whyche mourning is not from the lyppes outwarde to say or pretende them selues to be sorye, but to declare it outwardlye in deede as muche as they can by weeping and lamenting.

And thys Contrition is the Crosse of Chryst, which euerie Christen man and woman that followeth Chryste in this worlde, beareth voluntarilye vpon his owne backe, and so sheweth the vertue of Chrystes crosse in his owne flesh, euer ii.Cor.iiii. carying about the mortification of Jesus Chryst in his body, that the life of Jesus may be shewed in his body. And because we must turne to God with oure holle harte, the quantitie and greatnes of this sorow is to be measured by the quantitie of our crimes, so that he which hath synned muche, doo lament muche, that his penaunce be found no lesse than his crime. And the more that he dothe humble hymselfe by sorowe, the more shall he be exalted to grace, the more abiecte he is in hys owne syghte, the more accepte in the sight of God. Therefore oure Sauiour Chryste forgaue Sainte Peter his sinne by and by, because he wept bitterly and dyd not increase hys fault by dryuing of his amendement. For a true penitent looseth not tyme. For the tyme paste he redeemeth agayne, whyles that he calleth to remembraunce all his yeares past in the bitternesse of his soule. The present tyme he dothe fullye possesse by sorowe and exercise of that vertue whyche is contrarye to that he offended in.

Cypria.de lapsis.

Ambro.de penit.li.ii. cap.x.

The tyme to come he looseth not by constantlye endeuouring himself to perfoꝛme that good purpose of sinning no moꝛe, whych he hath godly begonne. Remembꝛing the sayinges of the Apostle, whyle we haue time let vs do good. And he that continueth to the laste ende, shall be saued. Gala. vi. Math. x.

Foꝛ except a sinner determine surely wyth hymselfe in his minde to leaue and foꝛsake all synne and intende neuer to do any agayne, but to kepe Gods commaundementes iustly from that time foꝛwarde: he shall not obtayne foꝛgiuenesse of his sinnes at Gods hande, noꝛ his contrition is not perfite and pꝛofitable vnto him. Wherefoꝛe it is to be feared that manye, yea, and all those whyche shoꝛtlye after confession turne to theyꝛ synnes agayne, did not will and intende to foꝛsake all synne befoꝛe they were confessed, foꝛ if they had so intended, eyther they would haue so continued, oꝛ if it had chaunced them sometyme to haue fallen, they would haue ryseu againe by and by and foꝛsaken theyꝛ vice. And this Contrition althoughe it seeme to a carnall man a paynfull thyng, yet to him that is truelye penitent it is verye sweete and pleasaunt, and is the very ioye of the holye ghost in his harte. Foꝛ as the Pꝛophet sayethe. Accoꝛding to the multitude of soꝛowes in my harte, thy comfoꝛt haue made glad my soule. The mo the soꝛowes be in a contrite hart foꝛ the loue of god, the moꝛe doth comfoꝛt abounde, when he knoweth and seeth that he shall haue mercye and foꝛgeuenes foꝛ all his offẽces, accoꝛding to Gods most louing and mer- Psal. xciii.

cyfull

cyful promise. And also he that hath this contrition his good dedes which he shal do afterward be acceptable to God, and profitable for his saluatiō, so long as he hath it, and is in that minde. And if it should chaūce him to die before he can be shriuen and make satisfaction: yet then shall he haue mercye and forgeueneſſe and be saued, what sinnes so euer he hath done for the contrition whiche he had, and for the good mynde and purpose that he died in, and as the prophet saith: the iniquitie of the wicked man shal not hurt him, in what day so euer he shalbe turned from his iniquitie. For in this case GOD accepteth a mans good minde in stede of that he should haue done, which our sauiour Christ shewed in pardoning and sauing the contrite and penitent theefe that suffered with hym.

Ezechiel. xxxiii.

Luk. xxiii.

Therefore good people, let vs not neglect our soules, which is that precious treasure that god hath committed to oure cure, seing we maye returne easelye and repayre it with small labour. How so euer we esteme this afflictiō of penaūce, yet in very dede it is but light and short as saint Paule saith, the light shortnes of oure affliction in this present life, worketh the eternall weyght of glory in time to come, in vs that looke not to thinges which we see, but to thinges we se not, for thinges that we se be temporal, thinges that be not sene be eternall. It is now onely required of vs to leaue that moste shamefull bondage of synne we were in, and to returne to oure former lybertie, consideryng the payne that followeth

Chryso. de reparatione lapsi.

ii. Cor. iiii.

ryot and the glozye that is reserued foz vertue. and as we haue bene rashe in falling to sinne, so let vs be circumspect in the remedye, beyng well ware of our doynges hereafter, by reason of our fall befoze. Thus shall we mitigate the displeasure of almightie God, whom we haue offended, and after oure reconciliation shall proceede further frō grace to grace, til we come to the greatest grace of all which is the glozye of God, to the which he bzing vs that made vs, to whō be al glozy and ho=

nour. A=

men.

¶Of inwarde Confession to almightie God.

Serm.xviii.

IT is to be knowen (good people) that true Contrition wherof ye haue beene some thing instructed, is neuer wythoute humble and meeke confession of a mannes synnes to almyghtye God, whyche Confession is truly done when we open our sinnes to almightye God secretelye in oure owne hartes, condempning oure selues and oure deedes before GOD wyth muche sorowe and compunction taken for them, alwayes lookyng at Goddes mercy and free pardone for the merites of hys sonne Jesus Chriſte. And as prayer is alwayes to be vsed, as Saynte Paule commaundeth, so thys Confession is lykewyse at al times to be vsed, which oughte to be the chiefe parte of oure continuall prayer. Whereby we humble oure selues before GOD, confessynge oure iniquitye and hys goodnesse, blamynge oure selues, and prayynge hym. Beynge seuere Judges ouer oure selues, to the intent he mighte be oure mercyfull Sauioure.

Rom.i.

1.Tess.v.

Auguſt. in psalm. lxvi.

This Confession is a parte of true Contrition, and a distinct thing from the Sacramentall confession, which is made to a Priest for the atteyning of absolution, wherein consisteth the sacrament of penaunce, whyche hereafter in an-

other Sermon shall bee by Gods grace declared vnto you. For euerye man that seeth and perceyueth hys owne shamefull and beastelye lyuinge, is bothe by the lawe of nature wrytten in hys harte, and otherwyse by the lawe of GOD, and inspiration of hys holy spirite moued and prouoked to be ashamed of hym selfe, and to accuse hym selfe, hys owne thoughtes accusyng or defending hys deedes. Whyche to a man indued wyth the knowledge of the true liuing GOD, and delyuered from the superstytious darkenesse of the vnbeleuyng Gentyles, is a great furtheraunce to cease from hys sinne and to amende hys lyfe. Seyng that the confessyon of a faulte is a profession to leaue the same: Therefore wee oughte fyrste to forsake oure sinne, whereof we haue begonne to make Confession, and than to haue good hope of forgeuenesse. For it is not onelye sufficient to accuse oure selues, and to be seene to declare oure synnes, but to doo it wyth thys affection, that we maye haue hope thereby, to haue some Iustification geuen vnto vs thrroughe oure penaunce. For so wee maye lette in shame into oure soule, confessinge it selfe, that it fall no more into the same crymes it confessed before. For to condempne and call hymselfe a synner, is a common thynge to all Christen menne, and infydeles.

Rom. 1.

Hylarius in psalm. cxxxv.

Chryso. ad Theodorū lapsum.

Manye of these beastelye menne and specially vnchaste women call theym selues synners, and myschieuous persones, but they do it not

it not for thys intent, that they desyre to be amended, and therefore this is not to be called a Confession, for it commeth not foorthe of a contrite harte, and in the bitternesse of teares, nor yet wyth that affection, as men that hate that whyche they blame, and haue a wyll neuer to doo it anye more, nor yet to heare of it, but the thynge is onelye in woordes, and in woordes from the lyppes outwarde, not proceeding from the inwarde sorowe of the harte, so that some tymes they requyre to bee prayed for that as they were men that woulde not lye, but althoughe it were agaynste them selues, yet woulde they saye truthe: as who saye, the crime seemed not to men so greuous, when that it is spoken of hym that dydde it, as when it is reproued of an other. But thys doo they that for muche Desperation, lacke also the feelyng of sorowe, and then feare not the reprothe of menne, but wyth impudent boldenesse blase abrode theyr owne faultes, as they were other mennes.

But I woulde haue vs doo none of all these, neyther wyth Desperation to confesse oure synnefull lyfe, but wyth good hope of pardon, the roote of Desperation beyng cleane grubbed oute. And lyke as when a man vexed wyth a greuous syckenesse, hathe neede of manye medicines, and hathe lytle to bye theym wythall, if a Phisician come vnto hym that is sycke and saye, thou haste neede of dyuers kyndes of medycines, and knowyng that thou arte

Chryso. in psalm. 1.

arte not able to bye them all, yet bye me one or twoo of the best of them and least wooꝛthe, and the reſt I ſhall fynde of myne owne coſte freely: euen ſo almightye God ſaythe to vs. Geue me thy confeſſion, and the teares of penaunce, and the reſte ſhall I fynde of my gentleneſſe and free gyfte.

God geueth mercye and healthe, and the ſinner geueth the confeſſion of hys ſynnes, whyche was geuen hym beforꝛe to geue. A ſmall thynge but yet that he is able to geue, as Dauid ſayde:

pſalm.l. I knowledge and confeſſe myne iniquitie. But on the other ſyde. Howe manye ſynners bee there that lyue careleſſe, that robbe and ſteale, and wyll not vnderſtande, that oppꝛeſſe the wyddowes and fatheries, that cꝛyeumuente the ſymple, and lyue other wayes wꝛetchedlye, and yet will not recognyſe and ſee the deſtruction and miſchiefe that hangeth ouer theyꝛ heades, and in the meane tyme doo that euyll they lyke wyth boldeneſſe, neyther mournynge noꝛ weepynge, noꝛ confeſſynge theyꝛ faultes. Howe tanne theſe menne bee ſaued, not acknowledgynge theyꝛ ſynnes, noꝛ hauynge the iudgement of GOD beforꝛe theyꝛ eyes? yet bleſſed Dauid made playne confeſſion, ſayinge: for I knowledge my ſynne, and it is alwayes in my ſighte. He forꝛgatte it not althoughe it was forꝛgeuen, but hadde the adulterye and murther whych he committed painted in his conſcience, as in an Image, and euerye daye he ſawe the coꝛꝛuption of it, and therefoꝛe ſayde, my ſinne

is alwaies

Is alwaies in my ſight. Lorde I ſeeke, do not thou conſider it, I wryte it in my conſcience, Lorde put thou it out.

Thys is it that Eſaias ſayde: If thou remember it, God wyll forgette it, if thou forgette it, God wyll remember it, for God ſaythe of hymſelfe: I am he that blotteth oute thyne iniquitie, but be thou alwayes myndefull of it. Why woulde GOD haue a manne alwayes to remember hys ſynne? That hys mercye ſhoulde bee to the ſynner more thankefull, and that he ſhoulde perceyue the better what God hathe forgeuen him. He that alwayes remembreth the heape of hys ſynnes, ſhal alſo remember the greatnes of Goddes mercyfull benefites. Eſay.xliii.

Suche were the holye men in olde tyme, they dydde not cal to theyr remembraunce theyr vertues but theyr ſynnes, and dydde not as menne doo nowe, forgette theyr ſynnes, beynge deſyrous to hyde theym and keepe them cloſe, and ſhewe foorthe to all menne theyr good dedes yf they haue done anye, and boaſte them ſelues of them. But if thou haſte done anye good, keepe it ſecrete that thy Lord may ſee it and prayſe thee for it. For if thou boaſt thy ſelf of any good dede, thou haſte receyued glorye of men. If thou haſt done euyll, remember it, that GOD myghte forgette it: yf thou ſhall tell thy faultes, thou haſte made theym leſſe, but yf GOD ſhall tell theym and laye theym to thy charge, hee ſhall encreaſe theym. If thou bee aſhamed

to

to tell thy synnes to thy neyghboure, then tell them daylye inwardlye in thy harte. I doo not bydde thee tell them to thy neyghboure and fellowe seruaunt, to the intent he shoulde vpbrayd thee with them, and vtter theym agayne to thy confusion, but tell theym to thy Lorde GOD that shall not vpbrayde thee wyth theym, but heale them and take them cleane away. Not for that GOD dothe not knowe theym, seynge he knoweth all thing, and was present when thou dyddest theym, and knewe theym before they were done, but for that hee woulde haue thee to knowe theym, and by confessynge of theym to recognyse the greatnesse of Goddes mercye in pardonynge of them, and so alwayes afterwarde warelye to auoide them, and humblye to thanke hym.

Chrysost. hom. xx. in Genesim.

Thys medycine is neyther costlye nor greeuous, and yet restoreth a man parfitelye to hys former health. For he that would haue his disease healed and be brought into healthe, let him put out of mynde all worldlye cares, and wyth repentaunce go to GOD the Phisician, and before hym poure foorthe hys warme teares, and with muche diligence confesse hys synnes agaynst hymselfe, and bringing stedfaste faythe wyth him, let him truste and put his confidence in the arte and connyng of the Phisician: what coste or griefe dothe thys merciefull Phisician requyre of vs? Hee requyreth Contrition of harte, compunction of minde, confession of oure fall, carefull and humble continuaunce, and hee

dothe

doth not onelye heale oure diseases, but maketh vs rightwise men which were loden with sinne before. What great mercy and excellent goodnes is thys? when he that offended confesseth hys faulte and asketh forgeuenes, is by and by pardoned and made ryghtwyse. And for playne declaration hereof, heare the Prophetes wordes.

Tell thou thyne iniquitie firste, that thou mayest be iustified. He sayth not onelye: Tell thine iniquities, but tell them first: that is to saye, tary not tyll they be layde to thy charge, and thou reproued for them, but preuent thou thyne accusoure and haue the first woorde, and so thyne accusour shall be domme. Esay. xliii.

See the excellent mercye of this Judge. If a man shoulde doo so in worldlye iudgementes, and should confesse before he were accused, were the Judge neuer so pytyfull, yet he should haue sentence of deathe: but suche is the clemencye of our mercyfull Judge, and the Phisitian of our soules, that if we preuent our aduersarie the deuyll, whiche at the last daye shall stande before oure face, and in thys present life before iudgement fall to confession, and preuenting all other be our owne accusours: we shall prouoke oure Judge to so great mercye, that he wyll graunt vs not onelye to be deliuered from oure synnes, but also to be accoumpted in the nomber of iust men. For if Lamech which had no lawe wherevpon he might learne, nor hearde no Prophet, nor hadde no other admonition, but euen by the iudgement which was geuen to him in nature, Gene. iiii.

beyng

beyng pryuye to his noughtie murder, confessed openlye agaynste him selfe that he hadde done, and condempned him selfe, what excuse can we haue, that with all diligence wyll not shew our sores to the intent we might haue them parfitelye cured? For there is no greater enemye to a mans synne, than a mans own proper condemp-
Chrysost. homi.iiii. de Lazaro nation and confession of his synne ioyned wyth repentaunce and teares. Whereof we may take
Idem ho. de latrone. an example of the theefe that was crucified with oure Sauiour Christe. Whyche when he was suffering for hys owne crimes, tooke no care of himselfe, but opened hys sinnes to Christe. For as his synnes didde make hym foule and vile, so the confession of them opened Paradise to hym. For no doubte of it, if hee hadde confessed hys synnes here, he shoulde haue beene compelled to haue confessed thē there where more payne, and
Idem ho. de penitēt. et cōfessi. more shame shoulde haue followed. And yet the shame (if it bee well and truelye considered) oughte rather to bee in the dooynge, than in the confession of oure synnes, for it is no shame to confesse to GOD, but rather vertue and right-wyseneſſe, for yf it were not vertue, GOD woulde neuer haue promysed a rewarde for it,
Esay.xliii. sayinge (as I sayde before:) Tell thou thy sinnes firste, that thou mayest be iustified. And who shall bee ashamed to doo that deede, whereby he is made ryghtwyse, seing GOD commaundeth vs to confesse oure synnes, not to punyshe vs, but to pardone vs. For whiche cause leaste a man shoulde feare to bee punished after confessing

fessing of hys faulte, Dauid saythe: Make confession to god because he is good, and his mercie is for euermore. Psal.cxvii.

What profyte shoulde a manne haue if hee shoulde not confesse hys synne? Can he keepe it from the knoweledge of God, who knoweth the secretes of mannes harte, and all thynges before they bee done? No no. It is woorse not to confesse the synne, than too transgresse the lawe, it is woorse too refuse oure conuersion, than to contempne Goddes admonition. It is woorse not to mitigate Goddes displeasure by oure satisfaction, than to deserue hys displeasure by oure transgression. The Ninuites confessed theyr synnes and lyued. The Sodomites neglected confession and perished. The Israelites when they synned, they were delyuered too theyr enemyes: when they confessed theyr sinnes, they were deliuered from theyr enemies. For lyke as no manne escaped Goddes plague when he synned, so euerie manne hadde Goddes pardone when he confessed hys synne. Through hope of thys holye Dauid prayeth to GOD that he might be washed more and more, because he knewe hys iniquitie, and hys synne was alwayes in hys syghte, not by delectation to frequent and continue it, but by hatred to auoyde and abhorre it. The Publicane in the Gospell confessed hys synne and went home iustifyed, the proude Pharisie boastynge hys good deedes, went home in woorse case: Confession is the

Chrysost. ho. de confess. pctō.

Gene. xix.

Psalm. l.

Luk. xviii

is the fruite of humilitie, whyche is also the mother of grace, for the atteynynge whereof the holye Ghost teacheth vs alwayes to be occupyed in thys kynde of Confession, sayinge by the Prophet, that the ryghteous man is euer first of all the accuser of hym selfe in the begynnynge of hys woordes. Wherefore (good people) let vs be as diligent in preseruing and encreasyng our treasure in heauen, as these woridly Marchauntes be in preseruyng theyr treasure in earthe. For it is a common trade of these ryche men, least the charges of houshoide doo exceede theyr gaynes, ayzelye in the mozning as soone as they ryse, before they go aboute theyr busynesse, to call theyr seruaunt, and to aske an accoumpte of theyr expences, that they myghte knowe what is euyll spent, what well, and if they see theyr stocke decaye, than to seeke an occasion howe to restore it agayne: Euen so let vs doo in our busynesse, let vs call our seruaunt which is our conscience, to an accoumpte, for oure thoughtes, woordes, and deedes, and searche what is spent for oure profite, what for our destruction. What woorde is euyll spent in brawlyng, raylyng, iestyng, and slaunder: What thoughte hathe prouoked the eye to fornication, the harte to malyce, the hand to iniurye and myschiefe of oure neyghboure. And when oure seruaunt hathe tolde vs euerye thynge, then lette vs cease from wastynge anye more of oure heauenlye treasure, And seeke by gayne too restore that, whyche by neglygence was loste. For ydle and noughtie woordes lette

Prou. xviii

Chryseft. ho. de penitentia et cõfessione.

vs

vs bringe home and store vp holye prayers: for iniurye done to oure neyghbour, mercye and almesse: for intemperate lyuinge, fastinge and abstinencye. For yf wee spende oure good treasure styll in waste, and restore nothinge that is good againe, when we shal be brought to extreme miserye, and the time of our marchaundise is paste and gone, than shall we seke and finde no helpe, no, not so muche as one drop of water to quenche the heate of our tonges end. The marchātes vse to call their seruauntes to accompte ayrelye in the mornynge, but our best time is to call our conscience to accompte in the eueninge. When thou goest to bedde and haste no body to trouble the, than bringe forth thy accompt booke, and serche diligently, if any thinge all the day before be done amisse, either in worde, thought or dede. For so the prophet geueth counsell saiynge: Be angrie and sinne no more, those thinges ye speake in youre hartes, be sorye and contrite for them in youre beddes. In the day time a man hath many lettes, his labours, hys offices, the care of hys housholde, childzen and familye, and other affaires both priuate and publike whiche diuerselye doe greue or occuppye a man on the daye time. But when he goeth to bedde and no man calleth vppon him nor troubleth hym, than let him common with his owne soule, and sytte as it were vppon iudgemente vppon him selfe, examininge what good he hathe doone all the daye before, or what euyll, and yf he fynde that he hathe doone

Chrysost. psal.l.

psal.iiii.

good, let him humblye geue God thankes whose grace did moue him to it, assist him, and brought it to that good end.

But if he fynde that he hath doone euyll, lette him cease from the euill deede, blame and accuse him selfe, with sorowe and compunction beate his owne hearte, washe hys bedde wyth teares as Dauid did, confesse hys synne to almyghtye God againste him selfe, and humblye praye hym of pardone and remission, and than bsynge this nightlye lette him peerce and smyte throughe hys soule wyth the feare of God, and bee ashamed to come with one faulte twysse before him, who by an vnpenitent harte is prouoked to vengeance, as by a contryte harte he is bowed to mercye, and seeketh occasion by all meanes to shewe mercye to all men. This maner of daylye confession watered wyth teares of a mannes owne eyes, is throughe the merytes of our Sauiour Christe, a sponge to wype awaye the fylthynesse of oure sinnes, and a medicyne preseruinge vs from fallinge to synne againe. Thus preuentinge hys face in confession, wee maye be sure of forgeueneſſe. For as Salomon sayeth, He that hydeth his sinnes shall not prosper, but he that confesseth and forsaketh them shall obteyne mercye. Feare of hell with hope of mercye woorketh the sorowe of penaunce, outs of whyche commeth forth vnfeined confession, whiche is a vehement voice in the eares of GOD, and perswadeth muche to mercy and remission of sinne,

psal. xciiii.
Prouerb. xxviii.
Gregori. in Iob. cap. xxviii.

to

to increase in grace, and by continuaunce in the same to eternall glorye. Whereof God make vs all partakers thrroughe the merytes of our Lorde Jesus Christ, to whom with the Father and the holye ghost be glory and honour now and euer more. A= men.

¶ Of Confession to a Priest.

Ser. xix.

IN this Sermon (good people) I intende by Goddes grace to declare vnto you, wherein the Sacrament of penaunce consysteth, and what is the matter of it. It consisteth in the absolution whiche by a Catholyke Priest is geuen to a penitent synner in the name of God, who is the principall iudge and remytter of all sinne. And the matter of it is that humble and true confession whiche a penitent sinner maketh to God before a Priest Gods minister institute for that purpose to remitte or reteyne sinne. This Sacrament of penaunce for synnes committed after Baptisme is necessary to saluation, whyche is ful remission of the same sinnes. And it is institute and ordeyned by our sauioure Christe, when after hys glorious resurrection, and before he ascended gaue to hys Apostles Priestes, and so to other, power to absolue and forgeue synners theyr synnes, sayinge to hys Apostles thus: Receyue the holy ghoste, The synnes of those that you forgeue, bee forgeuen, and the synnes of those that you reteyne, be reteyned, that is to saye, bee not forgeuen. In which wordes our Sauiour Christ gaue power and authority to al priestes both to remitte sinne and

Concilium Florentinum.

Ioan. xx.

and also to reteyne synne, and ordeyned them to be iudges in his kingdome the Churche to heare and determyne all crymes and offences whyche shall be committed againste hym and his lawes. Thys power our Sauiour neuer gaue to Aungelles nor Archaungelles nor to no worldlye Prince, but onelye to hys Apostelles and those that haue in hys Churche the order of Preesthode, whyche power is verye greate and excellent, as perteyninge to the soule of man, and reachinge to heauen, where almightye God ratifyeth aboue, what so euer sentence Preestes shall geue in earthe. Thys power no Priest can exercyse worthelye, without the confession of the synner him selfe, whiche is the onelye waye for the priest to knowe and vnderstand what he oughte to forgeue and what to reteyne and not forgeue, except he shoulde blyndelye and rashelye behaue him selfe in so greate an office, forgeuinge that he knoweth not what. For neyther oughte hee to bynde those that be innocente, nor to louse those that bee obstinate, but accordinge to his office and commission to exercyse the same in bindinge and loosing after that he hath heard the varietie of the sinnes confessed. For GOD doth pardon theim onelye that be truelye penitent for their offences, and beginne, and further purpose to amende theyr lyuinge. And because the power of the Preestes is two wayes, to forgeue the sinnes of some, and to reteyne the synnes of other, therefore our sauiour Christe gaue to them the holye ghoste, that they might effec-

Augustē de ciuit. lib. xx. cap. xx.

Chrysost de Sacerdotio. lib. iii.

Hiero. in Math. cap. xvi.

tuallye execute bothe the functions and also the better discerne the one from the other, and also considerynge that Christe in plaine wordes affirmeth, that no sinne is remitted before God in heauen whiche is reteyned and not remitted by his ministers the priestes in earth: Therfore the holye catholyke Churche of Christ euen from the beginninge thereof, vnderstandeth by the sayde wordes of Christe, that it is necessarye by Goddes law, that euery man and woman whan they haue sinned deadlye, shoulde confesse theyr sinnes to a Priest, if they may haue one, because they can not otherwise obteyne pardone of their sinnes, but by a Priestes absolution sacramentall, excepte it be vnpossible for them to haue the same, as when the synner wouldo confesse and can not speake, or can not gette a ghostly father, for in suche cases God accepteth a mans good wyll and vnfeyned contrition in steede of the sacramentall confession, where the Sacrament is excluded by vrgent necessitie and not by contempte of religion. So that the execution of this heauenlye authoritie requireth iudgemente and discretion in the Priest to discerne what is to bee remitted, what not, seinge euerye sinne in euery man is not to be remytted, whereunto is necessarye the knowledge of the faulte, whiche can not be had of a man that seeth not the secretes of an others harte, excepte the partye being guiltie declare his owne conscience and reuele plainlye hys secret offences, for whiche cause the holy

Augustin. lib. iiii. De bapti. cap. xxii.

Churche

Churche teacheth that the same woordes that geue authoritie to Prieſtes to forgeue or reteine ſinne, the ſame alſo do inioyne and bynde al ſinners to confeſſe their ſinnes to Prieſtes for the attcyninge of the ſaied remiſſion. Therfore it is to be beleued of all men and women, that confeſſion of deadly ſinnes is to be made to a prieſte by Goddes law, as neceſſary to ſalnation, without the whiche the neceſſarye Sacrament of penance can not be miniſtred, ſeinge that it is the matter of the ſame Sacrament, wherby the offendour is both accuſer of himſelf, and alſo witnes againſt him ſelf, and yet may not be his own iudge, pardouing him ſelfe, but ought to confeſſe his faulte not onely priuily to God to whom nothinge is ſecret, but alſo wythout ſhame or dyſdayne to him whom for that purpoſe God hathe vouchſafed to make his vicare & delegate iudge, and to vndergoo hys iudgement and ſentence to the intent hys conſcience maye be quieted and he fully reconciled to almighty God. Auguſt. de viſit. infir. lib. ii. cap. iiii.

For men are bounden neceſſarylye to open their ſinnes to theym, to whome the dyſpenſation of Gods myſteries is committed, for ſo we ſee that our fathers did in their penaunce, ſeinge it is alſo writtẽ in the Goſpell that the Iewes confeſſed their ſinnes to Saint Iohn Baptiſte, and the people of Epheſus to the Apoſtles, of whom they were Baptized. Baſilius. regul. cclxxxviii. Mat. iii. Act. xix.

Wherefore good people I exhorte you in the name of oure Lorde Ieſus Chryſte, that thys

necessary and holesome medycyne of your soules be not lightlye regarded of you, but whosoeuer hath his conscience loden with the heauy burden of sinne, or wounded with the darte of the Deuils tentation, or infected with the poysoned contagion of deadly sinne, lette him runne without delaye to this present remedy whiche oure Sauiour Chryst hath ordeined & offereth to al men, lette hym go to the Phisiciane whom god hathe appointed for his soule, and hath fully authorysed and instructed what to do to the healynge of the same, and lette him humble and submyt himselfe not onely vnder the mightye hande of God, but also to a mortall man beinge Goddes vicare and stewarde of hys mysteryes, not regardinge the man for the worthynesse of hym selfe, but for the dignitie of his place and administration, neuer accomptinge him to be vyle whome GOD hathe vouchesafed to make hys vycare: And to hym, or rather to GOD before hym, lette hym open hys wounde, shewe hys leprie, and humblye confesse hys sinne, wherewith he hathe offended almyghtye GOD, and wyth an humble and contryte harte require remyssyon of hys synne, geuinge full confidence to the wordes of Chryste, and beleuynge that to be remytted wyth God in heauen, whatsoeuer the Priest of what state so euer he be by exercysing of gods commission, remitteth to him in earthe, knowe-inge that God is faythfull and neyther can deceyue nor be deceyued but alwayes assisteth the

due

due ministration of hys Sacrament, wooꝛking the same effecte inwardelye in the soule of the true penitent, that the wooꝛdes of the Pꝛyeste dooe outwardelye to hys eare sygnyfye, whyche is remyssion of all hys synnes. Lette not shame stoppe this humble confession but let euery man rather bee ashamed to sinne than to confesse hys synne. Foꝛ as the wyse man sayeth, there bee two maner of shames, one that bringeth to synne, an other that bringeth to grace and glorye. The good shame is when a man is ashamed that hee dothe oꝛ hathe synned, and althoughe no other creature were pꝛyuye to it, yet he wyth reuerence feareth the sighte of GOD that alwaies seeth hym. This kinde of shame dꝛyueth away confusion and repꝛoche and wooꝛketh grace and glorye, in that eyther he dothe foꝛbeare to synne, oꝛ elles by penaunce punyscheth, and by confession banisheth hys sinne committed, where as his glorye is the witnesse of hys owne conscience.

Bernard ad milites templ, cap xii. Eccl. iiii.

The noughtye shame is whan a man is ashamed to confesse hys faulte, this kynde of shame dꝛyueth awaye grace and glorye, and wooꝛketh eternall confusion, whiche lyke a locke oꝛ barre stoppeth the dooꝛe of hys mouthe and wyll not lette the poyson of the harte to be caste oute, tyll the soule be deade and dꝛowned in the botome of sinne.

Wherefoꝛe this is certeyne and sure, he that foꝛ shame contemneth and refuseth to confesse hys synnes here, where remedye may easely and pꝛe-

Chrysost. hom de penit. & confess.

presentlye be had: He shall be compelled to confesse theym there, where greatest shame shall be in the presence of Chryste, hys Aungels and the hoole worlde, and endlesse paine shall insue.

Holcot in. lib. Sapi. Lect. cxliii

Thys is the subtyl crafte of oure ghostly enemye the deuyll. Who vseth this noughty shame as an instrument of all mischiefe, in that he perswadeth a man to caste awaye shame and to bee impudent and careles of hys lyuinge, and so to feare neyther GOD nor man, but boldeye to synne and impudentlye to boaste and defend the same. And on the other syde whan the same synner is smytten with the feare of hell, and is compuncte in harte and by Goddes grace moued to holesome penaunce and confessyon: than the deuyll vseth the same instrument agayne, restoringe that he toke away before, that is to say, shame, not to sinne, but to confesse his sinne, and so kepeth hym styll faste bounden and locked in the cheines of mortal sinne that the keyes of heauen committed by Chriſte in Saynte Peter to the Churche of God can not open that locke and loose the pryſoner, because shame kepeth hym from confession, without the which the keyes cā not be vsed to the deliuerye of the pryſoner. By thys we maye vnderstande that the confessyon of synnes is the wytnes of a conscience that feareth GOD, for he that feareth the iudgement of God is not ashamed to confesse his synne, and he that is ashamed feareth not. For perfyt feare looseth all shame: the sufferinge and auoydinge whereof is a certaine paine and punishement for

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the sinne bycause bythys meanes the pryde of a sinners harte which God resisteth is broken and pulled downe and by humilitie is made mete to receiue the grace of God. And also that pernicious securitie whiche a sinner regardeth not so longe as he hath glorye in himselfe and pleasure in his carnall lyuinge, is by knelinge downe and submittinge him selfe to Goddes minister taken awaye, whyles that he layinge hys owne lyfe wythall the abhomination thereof before hys owne eyes learneth to know him selfe and howe vyle he hath made him selfe in the sighte of God, and is so affected as he woulde wyshe to bee, yf he were euen than at poynte to departe oute of thys worlde, whiche is a bryde and a great stay for hym to refreyne from syne, and to auoyde the same in time to come.

For whiche cause let euery man confesse hys owne sinne, whyles he is yette lyuynge and remayninge in thys worlde, whyles his confession maye be admitted, and satysfaction and remission whyche is geuen here by the Priest, is accepted before God. If any infection of deadly sinne or infidelitie hath entred into his hart, let hym not bee ashamed to confesse it to hym that hath cure and charge of his soule, to the intente it might be cured by the woorde of GOD and holsome counsell, so that by perfit faith and good woorkes he mighte escape the paines of eternall fyre, and come to the reward of eternal life. But yf he that is stynged with the serpent the Deuil, holde hys peace, and wyll not do penaunce and con-

Cypri. de lapsis.

Clemens. Epist. i. cap. xxii.

Hiero. in cap. x. Eccle.

confesse his wounde to hys brother and mayster that hathe cure vpon him, than can his mayster that hath a tonge to heale him profitte hym nothinge, for how can the surgion minister an apte and holesome medycine, yf the sicke man wyll not open and shewe hys wounde vnto him: For the same waye is obserued in the confession of synnes, whych is vsed in the woundes of a mans bodye. Lyke as the soores of the bodye bee not opened to euerye one but to suche as can skyll to heale theim: euen so ought the confession of synnes to bee made to theym that can heale theym whiche after what sorte it is done ye haue heard it declared from the mouthe of oure Sauyoure Chryste, who promised to allow and accepte as forgeuen what so euer hys minister in hys name shall forgeue, and also denyeth it to bee remitted, whiche by hys minister is reteyned and not remitted. Doue what a man can, and serche as muche as he wyll, and he shall fynde after Baptisme no other table or boorde to saue hym selfe from shyppewracke of sinne, and drowninge in damnation and to bee broughte vnto the sure grounde of grace and the state of saluation, but onelye by this Sacrament of penaunce whiche is ministred by a Preyeste to him that is truelye penitente, and faythfullye confesseth hys synne and humblye requireth absolution for the same. And although the contrition of an humble harte may be so greate that the sentence of GOD in heauen maye goe before the sentence of Goddes minister in earth: yet that true cõtrition alwaies

Basilius regula. ccxxix.

includeth

includeth a ful purpose and determination to obteine remission at the priestes hand by confessing his sinnes as soone as he may haue opportunitie. For els he can not haue true contrition before God, that proudly contemneth gods ordinaūce, and neuer intendeth to require the same of gods minister. Thus whā a sinner forsaketh his sinne, and cōmeth to confession vnfeynedly as he ought to do: than doth almighty God mercifully blotte out his sinne, and forgeueth all the punishement whiche he deserued to suffer in hell for breakinge of gods eternall lawe, and setteth him againe in the state of saluattō, and than the synner fealeth his conscience discharged of the heauy burden of sinne and may be glad and quyete in his conscyence knowing surely by the moste sure and mercyfull promise of almighty god, that he hathe of his goodnesse pardoned and forgeuen him al his sinnes, and doth beare him againe his gracyous fauour, and loueth him as much as he did before, and that he hath geuen him also newe grace and spirituall strength, and made him able to receiue hys owne sonne oure Sauioure, God and man in the blessed Sacrament of the Altare, & helpeth him continuallye in this life to passe throughe the daungers of the same toward the kingdome of heauen, to the whiche God bring vs that made vs, to whom be all glorye. Amen.

What

Cwhat sinner ought to do in making his Confession. Ser.xx.



After that ye haue learned (good people) the necessitie of Confession howe euerye sinner is bounden to confesse his sinnes to a Priest by goddes lawe for the atteininge of absolution and remission of sinne: nowe it followeth to be declared what a sinner oughte to do in makinge his confession. Firste a sinner ought before he come to cõfession to make an accompte wyth himselfe of his lyfe, and to call to his remembraunce how many deadly sinnes he hath committed since the time of his laste confession, wherin suche diligence muste be vsed, as the necessytye and dygnitie of the woorke of GOD whiche is absolution doth require, beinge willinge and readye to doe all thinges that be necessary for the recouery of grace and health of his soule, whiche a sicke man woulde doe for auoydinge the death of his bodye. And this the sinner ought to doe for two causes, the one that he mighte thereby take speciall repentaunce for euerye offence that he dydde, for as muche as he did disobeye, and offend almightye God, and had some specyall pleasure in euery one, and therfore he ought to call his sinnes to hys minde, and for remedye of the same to take some displeasure and repentaunce for euerye one of theym. The other cause is that he mighte haue hys sinnes

Aug. de vera & falsa penit. cap. xv.

ready

readye and the better in his mynde for to shewe them vnto his ghostly father when he commeth to confession. The whiche kinge Dauid did well perceiue that sinners bee bounden to doe, and therfore whan he had sinned he saied thus. I wyl studye to remember my sinne, because I wyll confesse it. And the example of the prodigal sonne in the Gospell teacheth vs also so to doe, who returninge to his father considered howe euyll hee had lyued, and he called than to his mynde what he woulde confesse and saye to hys father when he shoulde come to hym. Thus whan a sinner hath diligentlye examined his owne conscyence, and called to his remembraunce howe often and wherein he hathe offended hys Lorde God, takinge speciall repentaunce and contrition for euery offence: than he ought to come to hys ghostlye father with great desire and humilitie, not as to a manne to heare some worldlye and profitable counsell, but as to the messenger or byeare of oure Sauiour Christe representinge his persone, whose embassage hee vseth for makynge peace and reconciliation betwene the synner and GOD, to the intente he myghte heare of hym the woorde of GOD whiche is the woorde of absolution for hys synnes by paste, and also bee instructed by the woorde of GOD howe to lyue wel hereafter and auoide sinne. And where as the effect of Gods Sacramentes doo not depend vpon the vertue or worthines of the priest the minister, but vpon the commaundement and ordinaunce of GOD who by hys spirite dothe assiste

psal.xxxvii

Luc.xv.

ii.Cor.v.

Aug.de visit'infir. no.cap.v.

assiste the due ministration of the same: therfore a penitent synner oughte rather to regarde the vertue and power of GOD that worketh by hys mynyster, than the state of the persone be he hye or lowe, a iuste or an vniuste man, so longe as he is a member of Gods vniuersall Churche, and by toleration suffred to minister in the same, and he oughte to geue full credyte to the woordes of absolution, that than his sinnes be clerelye remytted, yf hys harte be than disposed and mete to receyue the same remissyon, and yf hee put no stoppe to Goddes grace, as they doe that lacke fayth and true contrityon. And so the penitent sinner comming to a Preeste and humbly submytting him selfe to him as representing the persone of Chryste, ought to reherse hollye, symplye, and faythfully al the deadly synnes which than after diligent serchinge of his lyfe doe burden and vexe hys conscience: For although the holye Churche dothe not burden a sinner to confesse euery venial synne, whiche is impossyble or very harde to doe, for who dothe knowe all hys faultes, and also seinge that venall synnes doe not take away charity, nor do not exclude a man from the kyngedome of heauen, wythoute the whyche thys frayle and mortall lyfe, can not be passed ouer: yet yf a man fall oftentymes into suche smal sinnes, they ought not to be neglected but auoyded betymes, because contempt in all thynges aggrauateth the cryme, and specially in procurynge the remedye; and also a manne shall gelle an accompte in the daye of iudge-

Psal. xviii.

Math. xii.

ment

ment of euery idle woorde which he shal speake. But all moztall sinnes such as be transgressions of gods commaundements, and bringe a man in state of damnation, so many as come to his remembraunce after diligent serche and inquisition, the synner ought to confesse: And not onely suche as he knoweth certeinly to be moztall sinnes, but also suche as he doubteth of & knoweth not certeinely whether they be moztall sinnes oz no, because what so euer thing is not of fayth, is sinne, and he that dothe oz alloweth to be doone any thinge whereof his conscience repzehendeth oz condemneth him, doth therin against his conscience and sinneth deadly and ought to confesse it and learne of his ghostly father (to whom iudgement is geuen to discerne betwene lepze and not lepze, sinne & not sinne) how to know and auoide the same afterward. Furthermoze it is to be cõsidered that god doth not fozgeue one moztall sinne, & reteineth an other vnfozgeuen, but alwayes whan he fozgeueth, he fozgeueth all together, the which he shewed in expellinge al and the holle legion of deuils out of the man of Gerasen. And he shewed the same agayne whan he pardoned Marye Magdalene, foz he fozgaue her all her synnes, and the scrypture calleth that man happye whose sinne God hath not imputed but couered, & if there were any sinne remaining imputed vnto hym and not fozgeuen, he should not be compted as happye, but as an enemye to god. Now seing the father hath geuen al power to the sonne, and the sonne hathe geuen the same

Rom. xiiii

Chrysost. de sacerd. lib. iii.

Aug. de vera & falsa penit. cap. ix.

Luc. viii.

Luc. vii.

Psal. xxxi.

power to the Prieſtes of his churche, whoſe iudgement both in bynding and loſinge in earth is confirmed and ratifyed by God in heauen: therfore the remiſſion whiche the prieſtes geue to penitent ſinners, oughte to be lyke and agreable to the remiſſion whiche is geuen by God, that is to ſay, a full remiſſion, not forgeuinge one mortall ſinne without an other, but eyther forgeuing al at once, or none at all. And becauſe (as ye were taught before) the prieſt can not worthelye exercyſe this authoritie of forgeuinge or reteyninge ſinne, excepte the ſinner open hys conſcience, and confeſſe his ſinnes hym ſelfe, both becauſe he can not otherwyſe knowe what is to bee remytted, what is not, and alſo becauſe he may not rachely remit that he knoweth not and is not confeſſed vnto him: therfore the ſinner is bounden plainelye and fullye to confeſſe all hys ſinnes and euery pertyculare ſinne whiche by diligente ſerchynge of hys conſcyence commeth than to hys remembraunce. For the conceyling or hyding of any one mortall ſinne which he remembreth, is the cauſe why all the other which he confeſſeth be not forgeuen: For he than in hydinge of that mortall ſinne in confeſſion did ſinne deadly and ther diſſimble with almighty GOD to whoſe eyes all thinges be naked and open. A general confeſſion wherby a mā calleth him ſelf a ſinner, is not ſufficiēt, but a ſpecial confeſſion & reherſall of euery mortal ſinne that we remember is required, ỹ by knowinge the nūber & quantitie of our offences, we maye likewiſe know the greatneſſe of Gods

Chryſoſt. de ſacerd. lib. iii. Ioan. xx.

Bernard. ad milites templi. cap. xii.

Chryſoſt. ad populū Antioch. hom. xli. xlvi.

mercyful goodnes in remitting of them. He that is not penitent wil cal him selfe a sinner, & euery iuste man wil confesse him self to be a sinner, for he that saieth he hath no sinne is a lyer deceiuing him selfe, and also maketh God a lyer and hath not truth in him. But this generall callinge and confessing him selfe a sinner is not the matter of this Sacrament of penaunce, because it is not a faithfull declaration of all the crymes whiche he remembreth, but a certeine crafty colouring and cloking of his crymes whiche by a confuse & generall confession he dissembleth both before God and man, as though he were but as all other mē be. Which generall confession if it lacke contrition, is a proude presumption and a gloryng that he hath done euil, if it be ioyned with contrition, than although it be not sacramentall forgeuinge deadly sinnes by vertue of the keyes commytted by Christ to his Church, yet by vertue of the cōtrition, humilitie and prayer ioyned with it, it profiteth to the remission of veniall and daylye sinnes and prepareth the sinners harte to the atteyninge of further grace. Wherefore lyke as contrition ought to be without ypocrysye before God not of one or two sinnes but of all: euen so confession Sacramentall before Gods minister ought to be holle and perfyt, seyng the deathe of the soule by sinne cā not be takē away by parts: but holly altogether, when grace & life is by absolution restored and geuen. And after perfite knowledge of the holle state & life of the sinner, the Prieste who hathe cure and charge of hys

i. Ioan. i.

Concilii Florenti.

Thomas Aquinas iiii. d. xxi. q. ii.

soule, may the better in counsellinge, comfortinge, and absoluinge dyscharge hys duetye towardes almightie God agayne. And furthermore, that I haue saied concerninge the confession of all a mannes synnes, is also to be vnderstande of the circumstances of the same sinnes, suche as doe aggrauate the cryme & make it more heynous, and increase the contempt of GOD in committinge them. As a sinne ofte̅ times done & vsed is more greuous than that is but once done. And the sinne of a prince or priest is more thā the same kind of sinne in a subiect or laye man. And sacrilege, whiche is robbinge of Churches or vnlawful takinge away of that belōgeth to the church, is greater cryme than other robberye or theefte. And he that by a malicious and noughty mynde and wyth longe studye tempteth and prouoketh hym selfe or any other to adultery or like sinne against his neighbour, sinneth more thā he which dothe the same cryme by frailetye, suggestion or occasion of other. These and such other circumstances oughte a synner to expresse also in hys confession. That his humilitie and shamefastenesse in confessinge his faulte, may agree and be like to his pride and impudency in cōmitting the same faulte; alwaies takinge hede that he cōfesse but his owne faultes, & do not therwith bewray the faultes or persones of other, & that also, without to much curiositie and scruple of conscience, and onely for this intente that his sinne and the greatnesse therof might appeare, and the doubtes of his conscience be taken away.

For

For to extenuate and make litle in wordes that crime which is very great in dede, is likewise to diminiche the glory of God that shoulde pardone it, which is the way not to get pardone at Gods hand, but to loose it, who doth not gladly geue a benefite, whyche is not thankfully accepted and estemed accordingly as it is. Thys is the moste common and subtle crafte that the deuill vseth with al synners. At the beginning he doth couer and hyde the sinne he moueth thē vnto, and maketh it seme nothing or very litle, to thintent the sinner may take boldnes to do it, this boldnesse bringeth in vse and custome to sinne, whiche by continuaunce is turned into nature, so that then any exhortation or admonition can litle preuail, but whether so euer the flesh and the deuill leadeth hym, thyther he runneth headlynges, onely looking at the pleasure present, nothing regarding the payne to come, but at the last end when the fearefull houre of death draweth nere, than the deuyll doth not extenuate but amplyfye the synne, than doth he beate into the synners head and lay before his eyes the greatnes of his sinnē and the long time he vsed it, and the contempt of God in doing it, and al the other circumstaunces that do aggrauate and make it horrible, onely to leade hym further into desperation. From the whiche earthquake of desperation, the bottomles pytte of all euyls I beseche God saue vs all. And as we feare and abhorre the end, so I pray you let vs auoide & cut of the cause, which was whē we did diminish our sin, & esteme it but litle.

Bernardus in Cantica serm.xvi.

whereby we grew in boldnes to do it, and fel into further extremitie. If we stoppe at the beginning and know our sinne, and confesse it simplye as it is, without any cloking or diminishing of it of our part, we shall prouoke God to couer it, to turne his face from it, and to washe it cleane away. There be many men that do not in wordes diminish their sinne, but plainely excuse it, which doth not mitigate Gods anger, but prouoke it further, because they do not therin confesse their faultes, but defende them, rather excusing than accusing them selues, whereby theyr synnes be not taken awaye, but more increased. A proude hart that pleaseth it selfe, would not appere giltie, and disdayneth to be corrected and conuinced when it offendeth, not abydyng to accuse it selfe by deuout humilitie, but seking to excuse it selfe by intollerable pride, which must nedes fall and come to ruine. To refraine this pride, holye Dauid humbly requyred of almighty God that it woulde please him to put a watch and a dore before his mouthe, that hee doo not decline hys hart to wordes of malice, that is to say, to excuse his sinnes. For what is more malitious and wicked then those wordes be, whereby a noughtye man denieth himself to be euil, although his own conscience dothe conuicte him of the same euyll which he is not able but by malice to gayneſaye, and so doth arme his tounge to kill and destroye his owne soule. Suche an one was the proude Pharisie in the gospell, who displeased God not so much, for boasting himself of his good dedes,

Bernardus in Cantica serm. xvi.

Gregor. in Iob. capi. xxx. xxxi.

Aug. de cō ti. cap. v.

Psalm. cxl.

Luk. xviii.

as for

as for excusing his noughty dede, saying that he was not like other men. And cursed Cain also after that he had killed his brother Abel, beyng asked of God where his brother was, who asked him that question not for ignorance, but mercifully to geue him occasion to confesse his synne and obteyne mercye: answered agayne that he coulde not tel, and further cloking and excusyng his sin, said: am I the keper of my brother? For the which excusing which was an other sinne beside his murder, he was pronoũced that he shuld be accursed vpon earth, and from that synne he fel further into desperation, saying that his sinne was greater then he might deserue and obteyne forgeuenes. Wherefore I praye you for Gods loue, to lay awaye all maner of excuses, when ye come to confession, knowing that ye speake to God who seeth the secretes of euery mans hart, to whose eyes all thinges be open and naked. If a man were the iudge, who mighte be deceyued, to purge the fault with some craft, and to excuse it, mighte seeme to be profitable for a time: but wher God is the iudge that can not be deceiued, a man may not falsly excuse or defend his sinne, but truely and playnly confesse his sinne. There be some men also, that where they can not, nor do not denye the fact, yet they will lay the faulte and blame vpõ some other thing or person from them selues, as vpon youth, ignorance, sorow, or euill counsell, or the tentation of the deuill, or the inordinate desire of theyr bodies, or vpon destinye, as though by the mouyng and powers of

Gene.iiii.

Aug.de cõ tinẽ. ca. v.

the starres and heauens aboue, they were compelled and inforced to do euil, and some pestilent and abhominable heretiks there be, that for excusing of them selues, do accuse almighty God, and impute their mischeuous dedes to gods predestination, and would perswade that God who is the fountaine of all goodnes, were the author of al mischief, not onely suffering men to do euill by their own wyls, but also inforcing their wils to the same euill, and working the same euyll in them. Which woordes (good people) be not the woordes of malice onely, wherof I spake before, but rather the woordes of blasphemy, and therefore I wil not nowe spend this litle time in confuting their pestilent and deuilish sayinges. For it is better to abhorre them, thē to confute them. Onely at this time know you (good people) that these and al other such like excuses and sayinges be false. For euerye Christen man and woman hath so great strength in his soule, and hath hys will so in his own power, that neither the deuyl nor the flesh, nor euil cōsel, nor any other thing can cause a man to do any sinne, excepte he wyll himself graūt or cōsēt vnto it. And it is alwaies in the persones free choyse that is tempted by the deuil or by the flesh, or by euil counsell, or any other thing, to consent vnto the euill, or to refuse it and not to consent vnto it. For if a man wyll not consent to doo synne, there can no creature cause him or compel him to do any, and therfore when a man hath done anye synne, he can not in any wyse iustly excuse him selfe for the doyng of it, for

Bernardus de libar. arbitrio.

it, for he himselfe was the very cauſer and doer, and might haue left it vndone if he had lyſt. And ſo you may ſee (good people) that he which taketh any excuſe for his ſinne in cõfeſſion, doth wrongfully excuſe himſelfe, and accuſeth other falſely, in ſaying that they were the cauſes why he ſynned, and in ſo doyng beſyde hys former offences he committeth a new ſynne, and thereby ſtoppeth the influence of Gods grace, and is voide of all remiſſion. Furthermore ye ſhall vnderſtand, that there be ſome perſones that although they playnelye and truelye confeſſe theyr faultes, yet they will otherwiſe excuſe the ſame, by iuſtifying theyr noughtye doinges in compariſon of other that dyd woorſe, as he that oppreſſeth hys ſubiectes or tenauntes, or will take more than hys duty is for his laboures or paynes, and than in excuſyng of hymſelfe, ſayth, that other that were before him in like authoritie or office were more extreme men, or tooke more for theyr laboures then he. And alſo ſellers of wares that deceyue the ſimple byers, wyll ſay that they were deceyued them ſelues, and muſt nedes vtter the ſame agayne for as much as they can.

Therefore let euery man take good hede that he do not excuſe hys owne faulte, becauſe he can tell of other that haue done woorſe, but rather let hym accuſe hym ſelfe that he hathe not done ſo well as other that haue done better, ſettynge the vertue of good men as an example before his eyes to follow, and not the vyce of euill men. Laſt of all a ſynner ought to put awaye all vn-

discrete and false accusing of him selfe, that is to saye, he maye not accuse him selfe of moo synnes then he hath done, neither in special noz in general. In special, as when a man hath red in bokes the diuision of sinne, how many partes & braunches it hath, and then accozding to suche bookes will confesse him selfe to be an offendour in the same, rehersing euery braunche particularlye, in so doing he lyeth vpon him self by confessing mo sinnes then euer he did, & in that synneth against God, and therefoze this maner of confession is nought, and ought of euerye man to be refused. Likewise a synner ought not to accuse himselfe wzongfully in generall, as saying that he hathe bene the most shamefullest liuer and the greatest sinner that euer was, oz that can be, oz any other like sayings, foz they be nought and false. What knoweth he how great sinners hath bene oz may be, and therefoze men must put awaye suche vndiscrete sayinges, and speake soberly, truely and faithfully to almighty God in theyz confessions, and then let them not doubte but stedfastly trust of absolution and pardone foz all theyz synnes.

Bernardus super can. serm. xvi.

Judas that betrayed our Sauiour Chzist, and Cain that killed his bzother Abel confessed their synne openly, but did not trust surely of mercye, and therefoze theyz vnfaythfull confession dyd nothing pzofite them, but he that auoydeth and obserueth all those thynges whyche as I haue nowe declared vnto you, oughte to be auoyded and obserued in theyz sacramental confession, no dout of it he shal be ioyful and glad in his hart,

and

and perceyue hym selfe eased of a great heauye burden, and the moze he remembzeth the mercyfull goodnes of almightye God in pardonynge him his manyfold offences, the moze thankes he will geue him, and the moze wyll he studye and laboure to honoure him, and to lyue iustlye from that tyme forward, styl increasyng in grace and ryghtwysnesse, by the ayde and helpe of our Sauiour Chzist, to whom with the father and the holy ghost be al honour & glozy. Amen.

(.*.)

Certeine Instructions whereby a man maye consider hys life and make his confession the better. Ser. xxi.



AS I wold wish that euery person whych cõmeth to confession, should diligently serche his holle life, and examine his acts and dedes before he come, that his confession myght be made in order, whereby the ministre should not be cõpelled to appose and examine the penitẽt, which in some cases may chaũce to do more harme then good, by putting that in the penitentes heade by his questions, whych he neuer thoughte of, nor had experience of before: Euen so (good people) I thinke it expedient at this time, not to set forth a general forme of confession how euery man should confesse him selfe, which (standing the varietie of mens liues & offices) can not agre to euery person, but I thinke it profitable to reherse vnto you certeine thynges wherin our sauiour Christ hath & doth shew vnto vs his mercyfull goodnes & kindenes, for the which we are alwayes bonnden to thanke hym, and also wherin we sinners haue shewed againe to him our great vnkindenes, for the whiche we are bounden to do penaunce and to make amendes, the often and diligent remembring wherof, wil be a great helpe for euery man to knowe the state of his life, & to make his cõfessiõ the better.

First I wold exhorte euery man and woman to thanke God highly for his mercyful kindnes shewed

shewed vnto him in hys creation, in his redēpti-
on and in his regeneration. In his creation ap-
peareth gods kindnesse, in that he mighte haue
made him a meane creature sensible or vnsensi-
ble, whiche he did not, but rather of his goodnes
made him one of the most excellente creatures of
al other vnder heauen, to his own image & simi-
litude & to be inheritour of the kingdome of hea-
uen, & also made al other creatures to helpe hym
and to serue him here in this present life, to thin-
tent he might the better serue god. Also a man is
bounden to thanke god for the benefite of his re-
demption, in that Christ by his painefull passion
redemed him from the possession of the deuil, and
made him mete by the merites of the same passi-
on to be brought to the state of saluatiō, and the
fruition of eternal lyfe. And also for the benefite
of regeneration, that is to saye, when he was
chrystened and receiued the holy Sacrament of
Baptisme. For although Christe had redemed
him with his most precious bloude, yet might he
haue remained still an infidele, as many do, and
so should haue bene damned, yf Christe had not
called hym and caused hym to be chrystened, by
which baptisme he made him actually an inheri-
tour vnto euerlasting life. And here also a man
is bounden to thanke God for that he hathe not
onely set him in the hye waye to heauen, but also
hath sente one of his blessed aungels to be wyth
him here & to kepe him, to help him, to admonish
him & to defende him against his mighty & most
vigilant enemy. On the other side a mā ought to

consider

consider and confesse his great vnkindnes, how that afterwarde when he came to the yeares of discretion he did not obeye God nor loue, laude, nor honor him accordinge to his moste bounden duety & promise made at his baptisme, but brake his most holy cõmaundemẽtes & so dispised and dishonored god, for the which he ought to require his most merciful forgeuenes. And this a man may do perticularely perusing al the x. commaũdementes, considering in euery one and in euery braunche where and how he hath offended.

Secondly a man ought to thanke god highlye for his greate kindnes, in geuinge vnto him the special giftes of his soule, of his body, and of his worldlye goodes. The giftes of his soule be free wil, remembraunce, & reasõ lightned with faith, by which he may clerely perceiue that gods commaundementes be very iust and good, and very easye to fulfil & kepe, and that he shal haue gods gratious fauour and be saued by keping of thẽ. And also he may see, ỹ to liue accordinge to gods law is the most laudable, ioyfull and most pleasaunt lyfe that any man can haue in this world, because God hath cõmaunded nothing but that is very laudable and good, & againe he hath forbidden nothing but that is euil & greatly against reason, and yet to thintent a man should auoyde and forsake any such euil, God hath forbidden it vnder paine of damnatiõ. Likewise a man mate consider the special giftes of his body, as ryghte shappe, beautie, good proporcion, strength & such other, & also the external giftes of this world, as

riches

riches, landes or patrimony, estimatiō, authorty & such other, & yet ouer & besides al these how it hath pleased almyghtie God to promise him a reward in heauen for occupying and bestowinge these giftes wel. And here on the other side, a mā ought to acknowledge and confesse hys greate vnkyndnes vnto almghity God, for that he hath bestowed the rehersed giftes noughtlye, vnto Gods dishonoure. Because he hath often tymes with his reason vnderstande and with hys memory remembred what God hath commaunded and the goodnes of it, and yet he hathe refused and would not do his cōmaundementes, whē he ought and might haue done them. Likewise he hath vnderstand and remēbred what God hathe forbidden, and the euil and noughtines of it, and that he should loose Gods grattous fauour, and come in daunger of damnation if he dyd it, and yet hath done that euil dede willinglye. Also let him consider how he hath occupied hys remembrannce & witte in study and casting wher & how he might do euill, & how he hath mispent dyuerse times, and waies the giftes of his bodye, & also the giftes of the world by gready and vnsatiable desires in procuring and getting thē by wronge, iniury, oppression, vsury, ambition and other vnlawful meanes, and in vnmercyful keping of thē by mistruste of Gods goodnes, and not helpinge his neadye neighbours, and also in ryotous and vnthryftie spending of them for maunteininge of his flesshely lust, worldly vanity, and pryde of life, wherin he hath shewed gret vnkindnes, & ought

to

to be inwardly sorye, and to beseke God of hys mercyfull pardons and forgeuenesse.

Thirdly a man ought to thanke God hyghlye for his mercyfull kindnesse shewed vnto hym in hys reconciliation, that is to say, alwayes when he came to Christe and confessed hys synnes. For although it be so that a man hathe broken hys promise made to almighty god at the font stone, and hath misused and misspent Gods forsayed gyftes, and so greatly offended hym that he had deserued iustly to haue bene caste into the pytte of hell: yet almightye God, as a good Lorde of his aboundant mercy is euermore cõtent to pardone & forgeue him when he confesseth with a cõtrite & humble hart his offences vnto his ghostly father gods delegate iudge & commissioner. For than is he there mercyfully absolued, and all hys trespaces be clerely forgeuen. And this merciful kindnes is god cõtẽt to shew, not once or twisse, but at al times, & as often as he cõmeth to cõfession, and doth also beare him agayne hys gratious fauour, & geueth him grace to lyue well and to do good workes and meritorious deedes for hys saluation. In thys appeareth the excedyng goodnes of almighty god, in ordeining this most holesome & present remedy of penaunce, wherby euery sinner may be deliuered alwaies frõ ỹ paines of hel, & be set againe in gods fauour & state of saluatiõ, for the which euery mã is most bouñden to render thankes to the vttermoste of hys power. And on the other side he is likewise bouñden to acknowledge and with sorow to confesse

his

his manifolde vnkindnes in that behalfe, for as muche as he hath diuers times after his christe and reconciliation, turned from God, and greuously synned againe, and so hath greatly offended by breakinge his promyse whiche hee made when he was christen, for the whiche he ought to be sory, and to beseche almighty God of his mercifull pardon and forgeuenes.

Fourthlye, a man oughte to thanke God for his great kindenes shewed vnto him, in preseruing him from many synnes whiche he myghte haue done, and also in letting him from doynge of dyuers which he was in mynde to haue done, and would haue done them. For euery man may consider and remember with hym selfe, that he might oftentimes haue synned whē he did not, which I thinke he should haue done, if he hadde not bene preserued and kept from doing of them by Gods speciall goodnes. Also seldome it chaūceth but that a mā may vnderstād how he hath bene in minde and wyll to haue synned dyuers tymes, and yet he hathe been let and coulde not fulfill his euill purpose and desire, as sometime he hath been lette by shame, sometime by feare, and sometime otherwyse, whiche lets (no doubt of it) God did cause him to haue, for he is so mercifull that he will not suffer sinners alwaies to synne so greatlye, nor to runne so deepelye into the handes of the deuill and damnation, as they should do, if they might euermore without stop or let do so muche euill and sinne in dede, as thei be willing to do in their hartes. And here a syn-

ner maye graunt and confesse, that he hathe not considered this great kyndenes of God shewed vnto hym in these twoo reherſed poyntes, but hath shewed great vnkyndnes agayne, because that when he hath remembred the opportunitie and the meete time and occasion that hee had to synne in tyme past, and myght haue doue diuers synnes without let or stop, yet he hath not geuen to God due prayse and thankes for his preseruation from synne, but rather he hathe repented hym & been sory that he had not doen suche euyl deedes as he might haue doen. Likewyse when he hath remembred, howe he hath been let, and could not do suche euill as he was in mynde and wyllynge to dooe, he hathe not than geuen God thankes because he was let, but rather he hathe been discontent and sory that he was let, for the whiche thinges he ought nowe to bee sorye, and humbly beseche GOD of his mercyfull forgeuenes.

Fiftly, a synner ought to geue God moste hie thankes for his syngulare kindnes shewed vnto hym many tymes when he hath been and lyen in deadly sinne, for that almighty God (notwithstanding this maner of rebellion and obstinacie of the synner in remayning in sinne, and not repenting him) yet dyd of his great goodnes and mercye come vnto the synners soule, and there dyd stande and knocke, that the synner shoulde haue letten him in, that is to say, God gaue him remorse of conscience, the whiche did grudge against the sinne that he hath dooue and was in,

and

and by that grudge of conscience he perceiued or myght haue percepued, that if hee woulde not leaue and forsake his sinne, he shoulde be dampned. And if he dydde forsake and turne to God, and intende to lyue well and iustlye, and to kepe his commaundementes, that than God woulde pardone him, and enter into his soule, and there continue and take it at his departynge hence into a better lyfe in heauen.

This mercifull offer God did alwaies make to the synner, vppon the foresayde condition, if hee wouide forsake hys synnes, and keepe hys lawe. And to the intent he shoulde so dooe, God gaue hym grudge in his conscience agaynste his synne, that he shoulde leaue it, and hate it, and take his moste mercifull offer. And if he did not or woulde not heare GOD by this knockynge, that is to saye, if he dyd not forsake his synne by the remorse of his conscience, yet God would not vtterly departe and go his waye, but stande styll and knocke agayne, that is to witte, GOD caused him to haue good counsell, sometyme of learned men, and sometyme of his other neighbours and familiare friendes, and sometyme in hearynge of Godlye Sermons, by the whiche he was exhorted to forsake vyce and synne, and so to lette God come into his soule. And if hee dydde not or woulde not heare hym at this second knockyng, that is, if he woulde not dooafter, and followe suche good counsel as God caused hym to haue: yet he would not leaue him so,

but did knocke yet once agayne, that is to saye: God didde suffer hym to fall in some worldlye trouble or aduersitie, or into some bodely disease that he should then remẽbre hym and his offences, & forsake them, and to cal to God for mercy, and so to open the doore of his soule & let him in. Thus God in his comming and knockyng, hath shewed to man great and mercifull kindenesse, and yet man hath bene very vnkinde and greatly offended againe. For often times he woulde not heare God, nor let him come in, but rather with pleasure and desire whiche he had in sinne, he stopped his eares, and woulde not suffer hys conscience to grudge, nor shewe him his offences, nor he would not do after good counsell and exhortations, nor woulde not esteme the aduersitie that came vnto him as a messenger, and the knocking of Gods hande, but rather fast barred the doore of his soule with frowarde and obstinate purpose to continue and tary styll in synne, and so did keepe God out. But when the deuyll came and knocked, and did moue him but outwardly to let in pryde, enuy, and malice, he was then contented to open the dooze of his soule, and to let them and many moo other vices come in. And when the worlde came and knocked, and moued him to get and gather goodes, not regarding how, and to kepe them couetously, then he opened the dooze, whiche is the consent of hys free wyll, and consented to let couetousnes come in. Also when the sensuall appetite and inordinate desyre of his bodie came, and moued hym

to

to fulfil his pleasure as to refuse labour, and to geue him ease and rest, & to nourish him in sloth and idlenes, and to feede him dilicately, and to put away chastitie, and to folow lechery and all vnclennes: to these he set the doore wyde open, and at the first motion consented to fulfyll their desyres. And finally a sinner hath done all thys in Gods sight and presence, without regarde of his goodnes, without reuerence of his maiestie, without feare of his iustice, and hath refused his mercifull offers, and woulde not suffer hym to come in, but kepte hym oute of his soule, for the which he ought nowe to bee sory, and to beseche God, being a most merciful Lord, of pardō and forgeuenes, and not onelye that, but also to renounce and forsake in his hart, all maner of vice and sinne, and to bee in wyll and mynde to confesse these and al other his offences, and to serue God faithfully from hence forward in keepynge his commaundementes, and to beseche hym to geue him grace that he neuer forsake nor fall frō this good purpose that he is nowe in, but euermore during his life, to loue, laude, & honor god, accordyng to his profession, promise & habilitie.

Here (good people) I might haue spokē more largely in the reherſing of Gods mercifull kindnes to vs, and of our noughty vnkindnes again to him, but for this short time I iudged this to be metest for the most part of men, seing that after this sorte we haue commonly all offended, some more, some lesse, and that euerye man here remembring t hese pointes that I haue declared

now vnto you, as by the examinacion of his cō-
science he shal finde himselfe culpable, so he may
frame his confession, adding or diminishinge as
he seeth cause, not that I intende hereby to pre-
scribe a forme of confession, but onelye to geue
certein admonitions how a man myght the bet-
ter make his confessiō, exhorting euery man, be-
side these admonitions, diligentlye to learne the
cōmaundementes of God, and to serch to know
euery thing that is thereby commaunded or for-
bidden, and that by comparinge his actes and
deedes with Gods law, which is the rule of his
lyfe, as his conscience well examined will bryng
his doynges and sayinges to his remembraūce,
and for commynge in knowledge of his offences,
he may make his confession perfitelye, firste in-
wardly to almyghty God, and than Sacramē-
tally to Gods ministre, and therby receyue par-
don and absolution of all his sinnes and grace
to abstayne from the same afterwarde, and that
all we may do so, let vs prayе diligentlye to
almighty God the father, to whom
with the sonne & the holy ghost
be all glory and prayse.
Amen.

¶ Of confession to a mans neyghbour, whome he hath offended.

Serm.xxii.



E haue learned (good people) what remedye oure Sauioure Chriſt hath ordeyned and lefte in his holye Churche agaynſt the poyſon & infection of ſynne, and how that the Sacrament of Penaunce is that onelye remedy whereby remiſſion is gotten ordinarylye for euery deadly ſynne that is done of a Chriſten man after baptiſme, whiche Sacrament of Penaunce conſiſteth in the abſolution that is geuen by a Catholike Prieſt to a ſynner, beynge truelye and vnfeynedly contryte in his harte, & playnly and holly confeſſynge his ſynnes with his mouthe, ſubmyttynge hymſelfe to the iudgement and diſciplyne of the churche by holſome ſatiſfaction, whiche in an other Sermon ſhal be declared vnto you by Gods helpe.

He that is thus affected, and vſeth this Sacrament after this maner, lyke as hee oughte ſtedfaſtlye withoute anye doubtynge to beleue the effecte of euery Sacrament, (whiche by the vertue of Chriſtes paſſion, and the operation of the holy Ghoſte, dooeth euermore worke in the worthy receyuour, that grace it ſignyfieth,) ſo hee maye bee aſſured that hee hathe receyued remyſſyon of all his ſynnes, (euen as the wordes of abſolution dooe purporte)

and that he is reconciled and restored agayne to the fauour of almyghtie God, if there be no impediment and stoppe remaynynge in his harte wherby the grace of GOD can take no place there, so longe as that stoppe is not remoued. And where as the lacke of true contricion, and the hydynge or excusynge of a mans synnes, bee the speciall stoppes of this grace of remission: yet there be other stoppes, whiche although they be generally conteyned within these, yet it shall bee very profitable for your edyfienge that they bee particularelye opened and declared, to thintent you may the better knowe them, and the soner auoyde them.

1. Ioan. iiij. And principally, because God is charitie, and
2. Cor. xiii. the God of peace and not of discension, and doth not vouchsafe to poure his grace into that hart where hatred, enmitie, and breache of peace remayneth, therefore no man can be reconciled to God, whome he hath by his synne offended, that is not reconciled to his brother or neyghboure, whome by some iniurye, eyther in woorde or deede he hath lykewyse offended. And as a synner is bounden to confesse his synne to GOD for absolution: So a synner if he haue offended hys neyghboure, is likewyse bounden to confesse his faulte to his neyghboure, to the intent all displeasure and variaunce myght bee taken awaye betwene theim, and they by brotherlye loue made apte vessels to receyue the grace of God, and remission of synne.

And althoughe this brotherly confession bes

not

not Sacramentall. that is to saye, the proper matter of thys Sacramente of Penaunce, as the other confession whiche is made to a Preste is: yet it is expedient and very necessarye to the atteyning of the effecte of the other confession, whiche is remission of sinnne, and doeth prepare a mans harte, and maketh it the more meete to receyue the same.

So longe as we lyue in thys frayle body as in earthen vessels, we can not alwayes be free, but some tyme wee shall offende and bee offended, and as the offendour ought humbly to aske forgeuenes, so the other party that is offended, ought easely and gentelye to remit and forgeue the wronges or iniuries that be done vnto him, that the members of Christe bee alwayes in peace, and moste readye to keepe humilitie and charitye, the one in askynge forgeuenesse, the other in freely forgeuynge. Of the firste speaketh oure Sauioure Christe in the Gospell, sayinge: Yf thou offer thy offeringe before the Aultare, and there shalte remember that thy brother hathe somethinge againste thee, leaue thyne offeringe there before the Aultare, and firste goe and be reconciled to thy brother, and then come and offer thyne offeryng. Bernardus ser. de diuersis. Math. v.

In these woordes wee maye perceyue the great mercy and vnspeakeable loue of almyghtye GOD towardes man, who letteth goe his owne hououre, for the zeale he hath to nourysche charitte betwene neyghboure and neyghboure. What can bee more louynglye spoken, than to saye, Chryso. in Mat. hom. xvi.

saye, let my seruice be left vndone, that thy charitie be kept and fulfilled.

The reconciliation of one brother to another, is a sweete sacrifice to me, and therfore he sayde not, after thou hast offered, but before thou doest offer, not commaundinge him altogether to make no Sacrifice or offerynge, but to preferre the reconcilynge of his brother before his offerynge, declaryng by this that he honoureth charitie aboue all thynges, and accompteth it to be the moste acceptable Sacrifice of all other inward Sacrifices, without the whiche he accepteth no other Sacrifice, and also declarynge the necessitie of this reconciliation, whiche in no wyse may be omitted and left vndone, seinge no other Sacrifice, neither outward nor inwarde in the harte of man canne bee perfite so longe as the enemitie and displeasure betwene hym & his neighboure is not ended and dissolued.

And therfore oure Sauioure Christe in these woordes speaketh meruailous precisely, bothe to affraye a man, and also to comforte hym agayne. For when he had sayde, leaue thyne offeringe, he rested not there, but added, before the Aultare, and to feare hym more hee sayde, goo: and more than that, he sayde, goo first, and than (to comforte him againe) come and offer thyne offerynge: signifienge by all these woordes, that the Aultare of God doeth not receyue them that bee at discorde and variaunce with theyr neyghbours.

This oughte to bee a necessarye lesson to all

priestes,

Prieſtes, to take heede they come not to Gods Aultare, and there to offer for the ignorancies and ſynnes of the people, the pryce of our redēption, the Sacrifice of the newe Teſtamente, whiche is the very body and blonde of oure Sauiour Chriſte, in the remembraunce of his paſſion, being at debate and in variaūce with their neyghbours.

It ought to be a leſſon alſo in laye men which be no Prieſtes, that they ſtudye to bee reconcyled to them whome they haue offended. When they intende to offer to GOD their offrynges, whiche be the Sacrifice of a contrite harte, the Sacrifices of prayer, of almes, and of thankes geuyng. For the Scripture of God calleth theſe kynde of woorkes Sacrifices made to almightie God. For whiche cauſe when a man is about to offer his prayer to God, and ſhall remember the offence he hath dooen to his brother, it were better to differre his prayer, and firſte to goo and reconcile his brother, and than cōſequently to offer his prayer in peace and brotherly loue. For the whiche peace and loue Chriſte didde al thinges that he did here in earth, to knitte vs al together in vnitie, that before were diuided by enemitie.

Pſal.l.cxl. xlix.

Heb.xiii.

And where as our Sauioure ſayeth not, reconcyle thy brother to thee, but be thou reconcyled to thy brother, hee myghte ſeeme rather to ſpeake of hym that is offended and ſuffereth wronge, than of hym that dooeth the wronge.

And

And althoughe it be sufficient for hym that suffered wrong to forgeue hym freely in his harte, euen as he would haue God to forgeue hym, yet it shoulde declare the perfection of his charitye, if he didde gooe to his aduersary and not onely dydde forgeue hym that wronge whiche he had done, but also with gentle speche did mytigate his anger, and perswaded hym euer after to beare towardes hym a good affection. Nowe if the perfection of charitie dooeth requyre that the sufferer shoulde goe and reconcile hym that dydde hym the wrong: how muche more is it necessary for hym that of a malicious stomacke doeth the wronge, to goe and humble him selfe to his neyghbour, whom he hath hurt in woorde or deede, and to confesse his fault vnto him, submitting him selfe to make what amendes shall be thought reasonable, and so to be fully reconciled and made friendes agayne: For whiche cause Saynte James exhorteth all Christen men and women, one to confesse their ffences to an other, and to prayе eche for other, that so thei myght be saued. Iacob. v.

Howe great a faulte it is to doo iniury to his neyghboure, euery manne maye well perceyue that vnderstandeth the lawe of GOD, whiche commaundeth a man vpon payne of dampnation, to loue his neighbour as him selfe, yea, and to loue his enemy also, if anye suche bee, and to ouercome euyll with goodnesse. Settynge vs the doyng of our sauioure Christe for an example for vs to folowe. Rom. v.

Who

Who by his death reconciled vs to God the father when we were his enemies. Hereby a man may perceiue the greatnes of his fault, when he doth iniury, because than he hurteth him whom he should loue, he breaketh Gods law, he cõtemneth the example of our sauiour Christ, he sheweth himself the follower of wicked Cain, Saul and the deuill, he stoppeth the influence of Gods grace into his soule, he mortifieth and marreth all his other good deedes, if he haue done anye, and finally killeth his owne soule, and setteth it in the dreadfull state of eternall damnation.

The remedy to auoyde all this heape of euils, is humbly without malice or excuse to confesse his fault to his neighbour offended, and to pacifie him to whom he gaue great cause to be angry, and to make recõpence so farre as he maye: If he haue offended hym in thought, let hym reconcile hym in thoughte, if he haue offended him in wordes, let him make him amendes in wordes, if he hath done wrõg in dedes, let him make a recompence in deedes: looke as he hathe committed the faulte, the same waye let him make the amendes, without which reconciliation nether his praier, nor his almes, nor his fastinge, nor any other good worke or sacrifice is meritorious or acceptable in the sighte of God, as lacking the roote of charitie, whiche in Christe geueth lyfe to all other good workes, as braunches proceding out of it. If he whome thou hast offended be farre awaye absent, and thou canst not than go to him with the feete of thy bodye, than

Chryſ. ho. xi. in Mat. op. imper.

then go to him with the feete of thy soule, wyth thine humble & louing affection, and in the sight of God, to whom thou art about to make thine offeringe require forgeuenesse, and than reuoke thine intenciō to thine offring again. No worldly thoughtes ought to let this brotherly confession, as to think that thou shalt thus be dispised of other worldly men, or that it is against thyne honour or worshyp to submit thy self to thy inferiour, or that it shoulde bee shame for thee so to doe. These corrupt affections of the worlde and the flesche, be the cheynes of the deuill, to keepe a mans soule styl in bondage of sinne, & the lets of Gods grace, which shuld set him at libertie. We that in our Baptisme haue promised & bowed to renounce the deuyll and his woorkes, and all his pompes and pride, why should we be moued anye thynge therwith agaynst Gods commaundement, and oure owne soules healthe seyng we knowe that GOD dispiseth a proude hart, and doth not dispise an humble harte, lette vs therfore regarde the iust iudgement of God, and dispise the corrupt iudgement of the world. It is not against a mans honour or worshyppe to be the seruaunt of GOD, but all dishonoure and shame is it to be the seruaunt and vile slaue of synne. If God commaunding vs to preferre the reconciling of oure brother before his oblacion, didde neglecte his owne true honoure, for the commoditie of man: why shoulde not wee in doynge of Gods commaundement neglecte the false and transitorie honoure of the worlde, for

the

the seruice of GOD, and the saluacion of oure owne soules? Looke what God dooeth moze loue, let vs pzeferre that in oure doynges, he loueth better the concozde and agreement of hys people, than theyz offeringes, because their offerynges canne not increase his ryches, yet their charitie canne increase his glozye. Foz whiche cause we ought moste of al to regarde, that God most loueth, and not to be ashamed to do wel to oure bzother, lest Gods sonne be ashamed of vs befoze his father. Chrysost. hom.xi.in Mat.op. imperf.

And this ought we to doo without delay, as Saynte Paule teacheth, saying: Lette not the Sunne set vpon your anger, noz geue not place to the deuyll, who is moste busye in the nyghte tyme, takynge occasion whan a man is alone to kyndle his anger moze, and to moue the man to abuse that headye affection whiche is voyde of all counsell, to furder mischiefe, as to false accusacions, murder, and suche other enozmities as pzocede from anger. Ephe. iiii. Chrysost. hom.xvi. in Math.

Thus bziefly ye see what he that anye waye hathe offended hys neyghboure, is bounden to dooe, whiche is to gooe to hym, and to confesse his fault, and to do that lieth in him, to reconcile his neighbour. No harte is so harde and stiffe, but with humble submission it will bee mollyfied and made softe, as the wyse man sayeth: A soft speache breaketh bones, and an humble answer dissolueth anger, so that it lyeth in our power to quēch oz to kindle the anger of hym that is offēded. On the other syde, he that is offēded & hath Prou.xxv. xv.

taken

taken and suffered iniury at his neyghbours hand, ought not onely to forgeue him hartely, & freely that did the wrong, but also to praye for him as Saint James saieth: Confesse your selues one to an other, and pray eche for other, that ye may be saued. And this is also an other lette and stoppe, that the grace which is ordinarily geuen by the sacrament of penaunce, can take no place in the hart of him that wil not be reconciled and forgeue his neighbour, as he wold God should forgeue him.

Iacob, v.

Therefore (good people) if any of you haue suffered wrong at your neighbours hand, think and consider with him selfe how often he hathe offended other men, and God also the Lord of al men, and so shall he be more ready and disposed to forgeue againe. Lette him labour to imitate our sauiour Christ, whose seruant he professeth to be, who taught all his disciples in their prayers to forgeue suche as were debters and offenders to them, if they would haue god to forgeue vnto them their offences lykewyse. Willing vs to shewe our selues to our neyghbours euen in suche sorte as we would God should be towardes vs. For the man of whom our sauiour speaketh in the parable that would not forgeue his fellowe seruant his small debte of one hundreth pence, did in that vnmercifull behauiour muche hurt him selfe, and brought himselfe in debt and daunger of ten thousande talentes, whiche his Lorde had forgeuen him before. Whereby wee be taught that when we doo not forgeue other, than

Chryſ. ho. in epiſt. ad Philemon.

Math. vi

Chryſ. ho. xxxviii. in Ioan.

Mat. xviii.

than we stande in our owne lyght, and procure that God shall not forgeue vs. It lyeth in oure power to prescribe as it were a lawe to God of forgeuing or not forgeuynge synne. If we reuenge or forgeue the wronges that bee dooen against vs, euen so will God reuenge or forgeue that we haue done against him. For as the wise man sayeth: He that will reuenge himselfe, shall finde vengeaunce at Gods hand againe, and shal reyne his owne synnes. Forgeue thy neyghbour that hurteth thee, and thā thy sinnes at thy prayer shall be loosed. The man that kepeth his anger against his neighboure, can he aske a medicine of God? Therefore let euerye man forgeue one another, if he haue any quarell against him, like as our Lorde hathe forgeuen vs, and let no rancour or malice, nor no footesteppe of hatred remayn. The greater the iniurie is that is done, the greater merite and the more prayse is to contemne it. It is more glorious for a Christen man to ouercome himselfe and his furious passion of anger, than to ouercome his enemy, and so to do himselfe more harme than his enemy. Eccl.xxviii Collect.iii.

Against this wylde beast of Ire, we ought to vse as a sharpe brydle the feare of Gods iudgement to come, and when we be prouoked thereto, to aske of oure selues, whether it were better to be ouercommed of anger, thā to ouercome it, and to consider that when we bee ouercommed of it, we blame our selues, and be ashamed, although no man accuse vs, and be greatlye sorye for it. But when we haue ouercommed it like a Chrysost. hom.iiii.in Ioannem.

conquerour, we are glad and much reioyce. For the greatest victorie against anger, is when wee paciently beare our iniuries, and do not cruellye reuenge them. If they be worthy muche blame that doe iniury to vs, why doo we make our selues as euill as they be in doyng the like to them agayne? rather let vs studie to be like God, who commaundeth vs to loue our enemies, and to do good to them that hate vs, and to pray for them that sclaunder and persecute vs, that we myght be the children of oure father that is in heauen, that causeth the sunne his creature to shyne ouer good and euyll, and rayneth bothe ouer iust men and vniust.

Math. v.

God oure moste mercifull father hathe soo hollye pardoned vs, and so liberallye forgeuen vs all iniuries done against him, that he neither condempneth vs, nor putteth vs to shame, nor imputeth them to vs, whom he hath once receyued to mercy. But contrary, some men there be that forgeue their iniuryes, that although they wyll not reuenge them, yet they wyll vpbrayde them withall, and cast theim in their teeth. Other some there bee, that although they speake nothing of them, yet they keepe rancour in their mynde, readye to breake out when occasion shal be geuen againe. These men haue not fully forgeuen their neyghbours offences, and in so doynge bee not the children of God like to their father in heauen, who fully and freelye forgeueth al iniuries, and neither vpbraydeth nor remembreth theim any more agayn, so that where sinne

Bernar. ser. iii. de fragmentis miarum.

in syn-

in synners did abounde, there grace in penitentes doeth moze abounde.

Therefoze when we forgeue, let vs do it frely and holly, and from the harte, withoute pzetended simulation, whiche we may knowe whether we haue done so oz no, when wee perceyue oute selues to be verelye and hartelye sozy, when our neighbour whom we haue forgeuen, falleth into any myssoztune, oz is hurt oz harmed by any occasion, and also when we perceyue our selues to be hartely glad foz his commoditie and pzeferment, and to laboure and pzocure the same, as muche as lieth in vs. This is that mutual compassion that all Chzistien men, beynge members of one bodye, oughte to haue one to an other, in such thinges as be godly and pzoceede from charitie, alwaies followinge peace and holynes of lyfe, without the whiche no man shall see God. Foz they shall be called the sonnes of God that be makers of peace.

Basili. reg. breu. Interrog. clxxv.

Hebr. xii.

Math. v.

Some men be peaceable that geue and render good foz good, and studye to hurte no bodye, so muche as lyeth in them. Other some be pacięt that doue not render euyll foz euyll, and yet bee able to beare with them that doe them wzonge. Other some be peace makers that geue and render good foz euyll, and be alwayes ready to pzofyte suche as hurte them.

Berna. ser. de contęptu mundi. cap. xxvi.

The fyzste kynde of menne keepe peace, the seconde mayntayne peace, and the thyzde make peace, and wynne the soules of other,

and therefore are compted happy and worthy to be called the chyldren of God, that do the workes of Gods sonne, that after they be recõciled them selues, labour with all their power to reconcyle other to their heauenly father. Many kyndes of almes there be, and workes of mercy, both corporall & also spirituall. But amõg thẽ al there is neuer one greater, than freely euen frõ the hart, to remit that an other mã hath offended against vs. It is nothynge in a maner to loue hym that loueth vs, and doth vs no harme, for Infideles and all other men of nature wyll so doo, but to loue our enemies, and to will to do good to thẽ, that wyshe and do euyll to vs, as muche as they can, is the greatest perfection of a chrysten man. And although the number of men for the moste part doth not come to that degree of perfection to loue and do good to their enemies, whereunto euery Chrysten man ought with prayer and diligence to laboure and wrestle with hymselfe to come: yet he can not be a good man that will not freely and hartely forgeue his enemy, that ceaseth to be his enemy, and is sory for that he hath done, and humbly asketh hym forgeuenes. For his synnes be holden styll and not remytted of God, that will not forgeue his penitent neyghbour, that he hath done against hym. Therfore seyng in many thinges we offend al, and the Angels of God be not yet commed that shall take away al offences out of the worlde, it is not possible for peace to be kept euerywher in this world and God to bee pleased, except hee that in anye thyng

Aug. Enchirid. cap. lxxiii.

Bernar. ser. i. de verbis apost. regnum dei nõ est esca & potus.

thing doeth offend his neyghbour, lay away his pryde and submit himselfe, and he that is offended, laye awaye his obstinacie, and be content to bee intreated, for by these twoo meanes, Gods peace shalbe kept, without the whiche gods mercye can not be gotten, and our offringes can not be accepted. But hauing and vsing them: rightwisnes, peace, and ioy in the holy Ghost, shall remayne with vs, and the kyngdome of God shall be within vs, and we daylye in grace and feare, shall woorke our owne saluation through Christ our Lorde, to whom with the father, and the holy ghost be all glory for euermore.

Amen.

¶ Of Satisfaction.

Serm. xxiii.



I tynge declared vnto you herekofoze (good people) the first two partes of penaunce whyche be Contrition & Cõfession: Nowe ozder requyreth that I shoulde declare at this tyme the thyzd part, whyche is Satisfaction.

And firste of all it is to be knowen that when a Chzisten man oz woman hath by consent of mynde, oz by wozde oz deede done any thyng that is deadly sinne, thã hath he set him selfe in the state of dampnation, & is boũden to suffer euerlasting payne in hell: because the rewarde oz hyer of synne is eternall deathe, vnder whyche payne, God in the beginnyng, and alwayes dydde fozbidde sinne. Likewise when a synner chaungeth his mynde, fozsakynge hys synne, and taketh true repentaunce foz the same, and commeth to confession to a Pziest (if he may confesse and haue a Pziest) after that fozte and intent as is declared befoze: than almighty God doth mercyfully fozgeue him al the paines & punishment that he had deserued, and shoulde haue had in hell foz his offences, and setteth the synner agayne in the state of saluation. And this doth almyghtye God euermoze, after the penitentes confession ozdinarylye, although he take not so muche and so great repentaunce foz hys

Rom. vi.

synne,

synne, as he had pleasure in it, nor although he be not so long sory, as he lay & continued in sinne before. For God hath not cõmaunded that synners shall take as muche repentaunce, and be as longe sorye for their synnes, as they tooke pleasure and continued in theyr synne. For if he had done so, the penitent synner could not haue been sure that he had had mercy and forgiuenes after his confession, but shoulde rather haue been alwaies in doubt and feare of forgeuenes, because he coulde not alwayes certaynly knowe that he had taken so muche and so long repentaunce, as he had pleasure and taryed in his synne: whiche feare and doubte of forgeuenes, no synner comyng busyneedly to this sacrament, maye haue at any tyme, but when so euer a synner dooeth forsake his synnes and taketh repentaunce for it, be it litle or muche, and so cõmeth to confessiõ: than he knoweth & is in suretie that he hath forgeuenes, and is set againe in the state of saluation. And although it be true that any quantitie of Contrition is sufficient to haue forgeuenesse of the paynes of hell due for synne, yet the more he taketh, the better he doeth. And this forgeuenes of synne, and eternall payne due for synne, commeth by the vertue of Christes passion, who hath made satisfaction vpon the crosse, and redemed vs by his death from all iniquitie, and is the sacrifice propiciatorye for the synnes of the holle worlde, and hathe borne our synnes in his body vpon the tree, by whose woundes we are made safe. Titus. ii. i. Ioan. ij. i. Pet. ii.

Therefore this is to bee surelye beleued, that onely our Sauiour Christe by his painfull passion vpon the crosse, is that satisfaction whiche deserueth remission of our sinnes, and the abolyshyng of eternal death and dampnation, whiche remission and deliuery no man is able to deserue by any thyng that he can do, but onely the goodnes and humanitie of GOD our Sauioure in Christ, not by the workes of rightwisnes, which we haue done, but by his own mercy hath wrought & brought to passe. God of his greate mercie to all true penitentes, forgeueth synne, and yet of his iustice and truthe, he leaueth not the sinnes of them whom he forgeueth, vnpunished. But all synnes of all men and women he punisheth either eternally in hell, or tempozally for a tyme, that as in forgeuing, appeareth his mercie, so in correcting or auenging myght appeare his iustice. For whiche cause, consyderynge that God by the merites of Christe forgeueth to all that be truelye penitent and confessed all their synnes, and also the paynes of hell due for the faute: and yet leaueth no synne vnpunyshed although it be remitted, we may thereby certeinly know that euery synner, although he hath receiued absolution and remission, eyther hath suffered or remayneth yet styll bounden to suffer certein tempozall payne, according to the nature and quantitie of his former faulte, for that hee presumed to doe against Gods lawe, and brake his promyse and profession in baptisme. And this tempozall payne is oure debte whyche we are

Titus. ii. iii.

August. in Psal. l. lviii.

Iob. xxiiii.

bounden

bounden to paye to God. For as we are debters to almyghtie God for his manifolde benefytes bestowed vpon vs, and so are bounden alwayes to thanke him, to honoure hym, and to offer to him the sacrifice of prayse: so are we debters to hym also for oure manifolde sinnes done against him, and so are wee bounden to satisfye the iustice of God, by suffering paine for thesame, both whiche debtes when we could not, and were not able to paye our selues, Christ our Lorde being the mediatoure betwene God and man by hys paynful death, hath paied it for vs, and hath cancelled the obligation of our debt and fully satisfied God for the synne of the worlde, and hathe taken away eternal death due for the same, and so hath made vs nowe able by him, and in hym, both to offer that sacrifice of prayse, which for al his benefites we were bounden to make, and also to satisfie the iustice of God for that tẽporall payne whiche remayneth for vs to suffer, after that the giltines of oure synnes, and the paynes of hell be remitted through the satisfactiõ made vpon the crosse, the benefite whereof is applyed to vs by true faythe & contrition, not that we be able of our selues by oure woorkes or suffering to make woorthye satisfaction for the same, as Christ hath done, but that we are made able by Christ, and in hym to dooe or suffer that wherewith God is contented and satisfied and accepteth as a satisfaction.

By this ye shall vnderstande (good people) that the satisfaction of penaunce, which I haue

to de-

to declare vnto you at this tyme, is punyshement or affliction which a synner taketh vpon him to suffer, by the assignement of his ghostlye father, after the remission of his synnes, to the intent he might thereby cut away the cause and sequele of his sinnes whiche remayne, and also eyther clerely redeme, or at lest mitigate the tẽporall paynes due for the same synnes, by doing of suche penall woorkes as bee contrarye to the synnes committed.

This doctrine of Satisfaction standeth vpõ these two groundes. First, that when the sinne is remitted, and the sinner receyued into grace and fauour with GOD againe, yet oftentymes there remayneth temporall payne to be suffered for the same sinne, eyther in this worlde or in the nexte. And secondlye that this temporall payne may be mitigated or redemed and taken awaye by penitential satisfaction & the worthy fruites of penaunce. To this doctrine beareth wytnesse the trade and processe of the holle Scriptures.

Num. iiiii. When the people of Israell in the wyldernesse grudged against Moyses and Aaron, and wold haue gone backe into Egipt againe, and so prouoked God to vengeaunce, Moyses prayed for the people very feruently, at whose prayer God did forgeue the people their sinne, & yet not withstanding that forgeuenes he said that he would punishe thẽ after this sort, that neuer one of thẽ that came out of Egipt & had not obeyed him in the wildernes, should see or enter into the lande which he promised thẽ. Wherby we learne that after

after the synne remitted, many times there remaineth a punishmēt tempozall to be suffred foz the same. Also king Dauid when he had taken contrition, and confessed the sinne that he didde with Barsabee, and foz the kyllynge of her husband Uzias, the Pzophete Nathan shewed him that God had fozgeuen him his synne, and that he should not dye and be dampned foz it, but yet he shoulde haue great and longe tempozall punishment foz those offences, and so he had, bothe in the death of his childzen, and also in the persecution of his sonne Absalon, & in diuers other thinges which the Pzophete tolde him. And yet when the Pzophet had said that his yong sonne begotten by Barsabee should dye, trustyng that his humble penaunce should chaunge Gods sentence in punishinge of him by the deathe of his sonne, he fell to fasting, weeping, pzaying, watching, and lying vpon the grounde, by the space of seuen dayes, and although he dydde not than obtayne the release of that punishement whiche was appointed by Goddes immutable decree: yet in an other lyke offence he obteyned the mitigation of his tempozall payne. ii.Reg.xii.

Foz when Dauid foz the synne of nombzyng the people, had taken contrition, and humbled himselfe befoze God, confessinge his faulte, the Pzophete by the message of God, foz punyshmēt of his synne after remission, gaue hym choyce, whether he would haue seuen yeares hunger, oz thzee monethes warre without victozy, oz thzee daies pestilēce, and when he did chose pestilence, whiche ii.Regum xxiiii.

whiche might as soone fall vpon him the offendour, as vpon the people, he did so punyshe and afflicte him selfe, that God in respecte of his penaūce, was satisfied and content with the plage of one day, and did remit the rest. Euen so Dauid in his psalmes speaking of Moyses and Aaron sayeth, that God dyd heare them, and was mercyfull vnto them, and yet punyshed and reuenged all their inuentions and synne. And the Apostle Saynte Paule teacheth vs that for the synne of abusinge the blessed body and bloud of our Lord in the sacrament of the Aultare, many were punished with weakenes, sicknes, and corporall death, and telleth vs also there the remedie howe to auoyde these paynes, which is, if we would iudge, condempne and punishe our selues wee shoulde escape the punyshement of God, for when we be iudged and punyshed of God, we be but corrected, whose chastisement is rather to be called an admonition, than a condemnation, rather a fatherly medicine, than a finall punishment and destruction. And therefore euery synner ought to exercise more seueritie against him selfe, that iudging himselfe, he be not iudged of God, the contemning whereof is a meane to bee eternally condempned with the wicked worlde.

Pſal. xcviii.

i. Cor. xi.

Chryſoſt. in Epiſt. i. Cor. xi.

Auguſt. hom. l.

It suffiseth not for a man to chaunge his maners to the better, & to beginne a new life, & forsake the olde, except also he make satisfaction to God for those sinnes he hath done by the sorowe of Penaunce, by the mournynge and Sacrifice of an humble and contrite harte, and by almes.

Whereby

Wherby appeareth that the penaunce of a chri- Concilium
sten man sinning deadly after baptisme, contey- Tridentinū
neth satisfaction by fastinge, almes, prayer, and Sess.v.cap.
other godly exercises of spiritual life, not for the xiiii.
eternal paine of hel, which with the synne is re-
mitted in the vsing of the sacrament of penaūce,
or els if the sacrament can not be had, in the de-
sire of ful purpose to vse it, when it may be had,
but for temporal payne which (as the scriptures
teache) is not holly alwayes remitted to theim
that take the grace of God in vayne.

True contrition and sorowe for synne taken
for the loue of God whom he hath offended cau-
seth a synner likewise to take this satisfaction &
punishmēt vpon him, assigned by the minister of
God, by the vertue of the keyes committed to
the Churche, or sometymes voluntarelye taken
vpon hym of his owne good wyll, as Sainte ii. Cor. vii.
Paule saith to the Corinthians, that the sorowe
which is taken for Gods sake, worketh stedfast
penaūce for saluation, & on the other side, the so-
row of the world worketh death: For euen thys
sorow which you haue takē for Gods sake (saith
Saint Paule to the Corinthians) how muche
carefulnes hath it wrought in you that ye dooe
not offend agayne hereafter? And also it hathe Ambrosius.
wrought suche a confession of your faulte as ye
offer to make satisfaction and amendes for the
same, and it hath wrought in you anger and in-
dignation agaynst your faulte, and feare of the
terrible iudgement of God for your faulte, and
desyre to be reconcyled agayne to God and the
churche.

churche, and zeale to bee diligent in doinge good hereafter, and punishement wherby ye do afflict and punysh your selues for your offence by past, to the intent ye myghte escape the correction of God that hangeth ouer your heades.

All these bee the effectes of true Contrition, which ceaseth not to wash the woundes of sinne more and more after forgeuenes (as Dauid did) and as naturall thynges be healed by their contraries, so it laboureth to haue the woundes of synne fully and perfitely healed, by doyng cõtrarye good workes to the former synnes, that by them the roote of sinne might be cleane grubbed out, and the rust that remaineth, be clerely scoured, and the pryde of mans harte pulled downe and humbled, and the pronitie and disposition to synne, brydled and refrayned, whiche thinges be done when we do as Saynte Paule counselleth vs, saying: Like as ye haue geuen the partes and members of your bodye and soule to serue vnclennesse and iniquitie to further iniquitie, so geue and applie the same partes and members of your body and soule to serue righteousnes, for your sãctification. That is to saye, take as muche payne to purge and washe away the dregges and fylthynes of your synnes gathered by your noughtye lyuinge, as ye toke pleasure before, to defile and infect your soules by your sayd noughty lyuing. And as ye be nowe iust and sanctified by remission of your sinnes, & the presence of Gods grace and his holy spirite in your soules: so laboure also to be yet iuste and sanctified by purgynge

Psalm. l.

Rom. vi.

the

the sequel, the scarres, and the deformitie which remayne in your soules after your synnes be remitted, the paynfull affliction of your selues, and by doyng the worthy fruites of penaunce, Mat.iii. esteming and pondering the measure of your correction, according to the quãtitie of your fault.

And where as penaunce is two wates taken, Hugo vic. the one to be inward, standing in the contrition de Sacra. of the hart, the other outwarde, standyng in the lib.ii. part. affliction of the flesh, when thou doest cõdemne xiiii.cap.ii. and reproue thy synne, than thou hast penaunce, and when thou doest by satisfaction folowynge, punishe and correct thy sinne, than thou hast the fruite of penaunce, and when thy affliction and payne is no lesse incorrectynge of thy sinne, then thy pleasure was in doyng of the same, thã thou haste done the worthy fruytes of penaunce, as thus: If thou haste stollen other mens goodes, Chryso. in besyde the ceasing from the sinne, and restitutiõ Mat.hom.x of the same goodes, nowe beginne to geue thine Gregor. owne, if thou hast vsed fornication a long time, hom.xx. forbeare the lawfull vse of thy mariage so long tyme: if thou haste doone iniurye to any man in worde or deede, make amendes with humble and good wordes agayne, and theim that hurt thee, laboure to reconcile them with kyndenesse and benefites.

It is not sufficient for a mans health, to pull onely the darte oute of his wounde, but also to laye some playster and medicine to the wounde. Recompence thy delitious fare and dronkennesse, with fastynge and drynkynge of water:

yf

if thou hast sene a woman with an vnchast eye, forbeare to see a woman agayne, and learne after a wounde to take more heede.

Aug. Enchiri. cap. lxx.

Thus a synners lyfe ought not onelye to bee chaunged into the better, but also God must be intreated and made mercyfull by almes and other peynefull woorkes, for his sinnes by past.

Math. vi.

The principal woorkes of satisfaction be fasting, prayer, and almes, whiche be specially commended in the gospell of Christe. Under fastinge bee conteyned all bodelye peynes and labours, as watching, lyeng vpon the ground, wearynge of heyr or sackclothe, and other suche lyke. Vnder almes be conteyned al the other woorkes of mercie, as well corporall as spirituall, wherof some other time God wyllynge ye shall be instructed. And vnder prayer bee conteyned the prayers of other, as of Priestes, poore men, and poore scholers, such as by our almes and liberalitie be procured to praye for vs, as it is said in the old law:

Leuit. iiii.

that the Prieste shall praye for hym and for hys synne, and it shall be forgeuen him. So that fasting is a medicine to heale perfitly those sinnes which we haue done by concupiscence and desire of the flesche against our selues and our own bodies. And almes is likewyse a medicine to heale perfitely those synnes whiche we committed by cõcupiscence of the eyes, whiche is couetousnes, deceyte, oppression, and vniuste dealyng againe our neyghbours. And last of al the pryde of life, the contempte of godlynes, and presumption of mynde, whiche be sinnes immediatelye agaynst God,

God,be healed perfitely by instant, humble, and deuoute prayers. And the holye scriptures doo playnly shew how that synners may here in this lyfe satisfie and content almighty God for temporall payne with these three woorkes, as the booke of Danyell sheweth, where the Prophet Daniel exhorteth the king Nabuchodonosor to redeme his sinnes with almes, that is to say, the seuen yeares of paine which he shoulde suffer for his sinnes. And old Toby taught his sonne that almes deliuereth from sinne, in which two places by the word (sinne) is vnderstanded the temporall paine due for sinne. For by the merites of our sauiour Christ, which be applied to vs in the Sacramentes of Baptisme and Penaunce, the giltynes of our sinne, and the eternall paynes of hell be taken away, and our afflictions whereby we suffer with Christe, and are made lyke to the Image of Christe, taking their vertue of Christes passion, and wrought in vs by his grace and holy spirite, not of their owne worthynes, but by Gods mercyfull acceptation, are meanes ordeined of God to satisfie hym, and to turne awaye his anger and displeasure for our sinnes, and to purchase hys further grace. And that fastynge and prayer be of the same effect for this purpose that almes is, is plaine by the exaumple of the Ninuites, who after the preaching and threatning of Jonas the Prophet, beyng contrite and sorye for their offences, did satisfie and redeeme the payne and punishment whiche they shoulde haue had, with fasting in asshes and sackecloth

Toby.iiii.

Ione,iiii.

and feruent prayer,and by that meane reuoked the sentence of God whiche was spoken by the mouth of Jonas.But the scripture alwaies for
Esay.xviii the moste parte ioyneth these three together,because fasting without mercye to a mans neyghbour,and the lifting vp of his minde to God by prayer,is vnfruitful and litle regarded of God. And almes ioyned with surfeting and the gredy cares of the world,and lacking the felowship of fasting and prayer,is not meritorious. And the prayer of him that will not bridle the desires of his flesshe by abstinence,and shutteth his mercye and compassion from his neighboure, that needeth,is not hearde of GOD. But these three ioyned in a faythfull man together,be of greate vertue and reache to heauen,and there do turne away the face of God from his synnes, and doo purchase gods grace for such thinges as he hath
Toby.iiii. neede of,as Toby saith:prayer with fasting and almes is good, and better then to store vp treasures of gold in his cofers.

A man may also make satisfaction for his sinnes with repentaunce and sorowe for his synne, so that God will forgeue hym all the temporall paine whiche he deserued to haue had, as God
Luk.xxii. forgaue Saynte Peter the sayde payne for hys great repentaunce and bitter weeping,and likewyse Marye Magdalene, whose great sorowe is expressed in the Gospell. And because the minister of God knoweth not howe muche repentaunce and contrition the synner hath taken,nor how much he ought to take for due satisfaction,

therefore

therfore his office is to enioyne the penitent certeine worckes of penaũce for to make satisfactiõ, and such as the party may easely and shortly do, for auoyding of grudge if it were to harde, and also for auoyding of forgetfulnesse if it were to long, and then to counsell and exhort the penitẽt to do more penaunce and good dedes of his own good will in further satisfaction for his sinnes already done, and for stopping of the entrye of the deuils suggestions to sinne to come, and for exercising of him selfe in vertuous occupations cõtrary to his sinnes before. Wherefore (good people) I beseche you to care and prouide for your soules, which Christe hathe preferred before hys own bloode, in that he hath geuen the one to redeeme the other: feare to fall into the handes of God, & contemne not his iudgemẽtes, the certein knowledge of the paines due for our sins is onely reserued to God & to our Lord Iesus Christ, to whõ the father hath geuen al iudgement, whereof we may not be curious in serching, but diligẽt in auoyding by the worthy fruites of penaunce, which be acceptable to god, for two causes, both for that they be good worckes of theyr owne nature commended & cõmaunded of god, & also for that they be inioyned vs to do by the authoritye of the keyes of the kingdome of heauen geuen to the church, and are better accepted of god for our obedience to him and his holy Churche. Let not the streytnes of penaunce feare vs, nor the conscience of our synnes kepe vs backe, for in many good men where synne hath most aboũded, ther

Bernar, de persec. faustinen, cap xxx.

hath grace moze abounded. The suffrinages and paines of this time, be not equall to that faulte which is remitted, to that paine which we haue deserued, noz yet to that glozy which is reserued foz vs. As nothing is vnpossible to them that beleue, so nothing is hard oz painfull to them that loue, where deuotion dziueth them to begin, and grace helpeth them to make an ende, both in doing the fruites of penaunce foz their sinnes past, and also in doynge the fruites of vertue, foz encrease of rightwisenes present, till God deliuer vs from all paynes and daungers of synne, and geue vnto vs the kingdome which he hath prepared foz vs from the beginning of the wozlde, thzough Thziste our Lozd, to whom with the father & the holy gost be all honour and glozy. Amen.

How a man should after penaunce auoyde synne and lyue well.

Serm.xxiiii.

IT is better (good people) to auoide sinne, thē to amend sinne, as it is moze holsome and pleasaunt foz a man with good dyet to pzeserue his health, then after sickenes wyth daunger and griefe to recouer his helth. And it is a great dele wozse to fal downe again after he be fullye recouered, then it was to fall first in the beginning. Foz which cause after a man be restozed again to the health of his soule by the medicine of penaunce, he oughte to be a great deale moze carefull and vigilant, lest he fall againe to his old sicknes, and by that meanes come the soner in daunger of eternall death, and he ought euermoze to remember the lessō of our Sauiour Chzist which he gaue to the man sicke of the palsey, whom he made holle, which is this: beholde thou art made holle, go thy waies and now sinne no moze, least some wozse thing chaunce to thee. To this end how a man should auoid sinne and liue wel, the most part of al the scripture is wzitten, and the most part of al sermōs be made, and of no matter maye be moze saide, but I intende God willing at this time onely to note vnto you thzee oz foure general pointes, which if a man do remember and obserue, he shall the better and with moze ease auoyde sinne and keepe himselfe

Bernar. de Interi. domo. cap. xxxvii.

Ioan.v.

in grace and good lyfe. First I would he shoulde do, as a man doth that hath bene sicke of a great surfet and in peryll of death, who when he is restored to his health again, he wil diligently take heede and refuse those meates that brought him into his sicknes, & be forbidden him to eate vpon by hys Phisician, and he wyll remember to feede vpon suche meates onelye as the Phisician prescribeth him, and wil preserue his health: euen so euery man and woman must doe and kepe lyke order and dyet after theyr confession, for to kepe theyr soules styll in health, they must remember that Christ our Phisician hath made them holle by the soueraign medicine of penaunce, and hath forbidden theym all maner of sinne whereupon they surfeted, and therefore they must vtterlye refuse and forsake, and in no wyse eate of that euill meate, by willynge and consentinge to anye synne agayne. Nowe for the better auoydyng of this, a man must doo thre thinges: first consyder the noughtines of sinne, and then when any cãmeth to his minde vncalled for, let him put it away by and by, and thirdly he must kepe his fine senses well, and flye from the companye of euyll persons and occasions of synne.

First let him consider that sinne is so vile of it selfe, that euery man dothe hate and abhorre the name of it, for a man loueth not nor woulde not be called proude, malicious, couetous, a theefe, a lecher, or sclaunderer and suche like. And than if men did consider the very deedes of synnes, they shouled see that they were muche woorse, more

shameful, moze against reason, and so mē should hate the dedes of sinnes moze then they do their names. Foz this is the nature of sinne, before it be done it hath some pleasure, but after the dede the pleasure ceaseth, and heauynesse commeth in his place, and foz the tyme of the doyng of sinne, it maketh him no man but a beast, wherby he loseth his honestye, hys good name, his riches, his beautie, his health, his strength, hys wytte, hys reason, and is made a foole, a madde man, an instrument of the deuyll, and a very deuyll foz the tyme: hys soule lyke a deade carien lyeth in hys bodye as in a graue, which when the mouthe is open, sendeth foxth an euyll sauour oz smel, and infecteth with poysoned woozdes and example the ayze round about, and all those that haue cōuersation with him, and so is he made odious to him selfe, in that he defileth his owne bodye, and is the cause of the sickenes and cozruption of the same, and is also odious to his neighbours whō he hurteth many wayes, and is also most odious to God whom he dishonoureth by hys noughtye lyuinge, and diminisheth his glozye, and causeth his name to be euyll spoken of amonge the Heathen, and thus when a man lyeth impudently in synne, hys enemyes laughe at him, his frendes pitie him, all other men abhozre him, beside that he looseth Gods most gratious fauour in whose sight he alwayes standeth, and canne not excuse him selfe by secretnesse, neyther in deede noz in thought, and if he dye in this damnable state of deadly sinne, his own conscience shal then accuse

Chrysost. hom. ii. in i. Tess. i.

him before GOD, and his remembraunce shall beare wytnesse agaynst him, and declare howe, when, where, and how often he sinned, and shall open his holie vyle and beastly lyfe so playnelye before God his iudge, that he shall not be able to
Math.xxii speake for him selfe one woorde, nor yet to aske mercy, if it were demaunded of him why he dyd those synfull dedes, but he shall holde hys peace, and see that he is worthy to be damned and cast into the prison of hell, there to remayne in euerlasting paynes. If men or women did diligently consider the noughtynes of these thinges which God hath forbidden, and how greatly they be agaynst reason, and than wolde surely beleue that they should thereby loose Gods fauour, and set them selues in state of dampnation, and be verely dampned to infinite and euerlasting payne if they dyed so, which is most true: than doubtles
Psa.cxviii. they wold hate al the waies of iniquitie, and fly from it as from a serpent, and as the very cause of all these mischiefes that folow, and fede their mindes no more with that damnable meate of sinne, but refuse it and forsake it, as a poyson infecting and killing them both in body and soule.

The seconde thynge to auoyde synne is thys, when anye synne commeth into a mans mynde and remembraunce vncalled for, by the suggestion of the deuil or the motion of his flesche, let him euer more put it awaye by and by with hatred. And let a man remember this lesson well, for it is a singuler meane and verye necessarye to defende and kepe his soule and wyll from the consent

sent and desire to synne. For lyke as a flesche flye if it be not beaten away as soone as it commeth, wyll leaue filthye blowinges in the flesh, which will bee woormes and destroye it: euen so wyll synne when it commeth vnto a mannes mynde, cause and make euyll thoughtes and desyres in mans hart, if it be not put away by and by at the firste comming. For if a man wyll thynke vpon sinne, and reuolue it in his minde, excepte he doo consider it with hatred, then will it ingender in his wil some pleasure, and it will moue him to imagine and think euil, and it wil heate him and set his harte on fyre, and blynde his reason, and prouoke him sore and greatlye to consent to doo that sinne, and at length it will bring his wil to agree, and to desire and fully determine to do it, and so then it destroyeth and kylleth hys soule, that is to say, then hath he lost the title which he had to euerlasting life, and hath set him selfe in the terrible and dreadfull state of dampnation, and hath deserued to haue euerlasting paynes in hel. The more and the longer a man suffreth his minde to be occupied in thinking vpon sinne, the more desyrous shall he be to doo it, and the more paine and labour shal he haue to put it out of his minde again when he would. Happy is he (saith the Prophet) that wyl hold him selfe from vyce, and wyll breake the heades of the litle ones, I meane the first motions of sinne vpon the stone which is Christ, by withstanding them by fayth and prayer. And surelye nothyng is so euyll, so hurtefull, and so daungerous to a mans soule, pſa.cxxxvj

as

as to suffer his minde and remembraunce to be occupyed and to thinke vpon sinne, and therfore when any sinful thoughts come into his minde, let him make a sharpe rod of hatred and abhorring of it, and beate it away by and by, and then let him occupy and set his minde vpon his other lawfull busynesse, or let him do some thing vpon the which he muste needes stedfastlye thinke, or let him go to some honest company and common vpon some good matter, but best of al it is to fal to praier, and with that swoorde of the spirit to shift of and dryue awaye the fyerye dartes of the deuil, calling for the ayde of the sayd holy spirite to help his infirmitie, and thus may a man beate away the flesh flye of sinne, that he shall not rest and leaue behynde hym any filthie blowinges of euil thoughtes and motions, and so may he kepe his soule cleane from the woormes of deadlye and dampnable desires and consentes.

Moreouer to auoyde sinne, a man muste also eschew the outward occasiō of it. For if the cause remaine, comonly the effect wyl folow, as thus: first let him kepe well his fyue senses, and specially his sight, his hearing, and his feeling from thinges vnlawful and forbidden, that is to say, let him not behold and cast his eye with inward pleasure vpon suche thinges as may lightly and comonly moue a man to thynke vpon synne, nor apply and geue eare with gladnes to heare euill tales, or filthye and dishonest communication, but when he seeth or heareth such euyll, then let him by and by take away his sight and hearing

from

from it, with displeasure, and hate the seing and hearing of it. King Dauid dyd behold curiously the beauty of his souldiours wyfe, and sodeinly he was smitten in the hart with the dart of adulterye, and if this holye Prophet Dauid, that had so muche grace of the holye spirit, of whom God sayd he had found a man euen as he would wyshe, yf he by the occasion of his eye, receyued poyson into his hart: howe muche shal an other man come in daunger by the lyke occasion, that neither hath so much knowledge what he should do, nor yet so much grace to do that he knoweth? And where as the Prophet saith, death hath entred in by our windowes, we maye vnderstande by that, that synne entreth into the hart of man by his eyes, and eares, and other senses, whyche be as it were the wyndowes of his soule. If the wyndowes be not shut, or els a diligent watche set vpon them, surely synne and death wyl crepe in, although the man haue verye greate knowledge and grace. Like as if a candle be put in the strawe, the straw will burne, euen so our weake and synfull nature is soone set on fyre wyth the burninge dartes of the deuyls tentation, if they be suffred to come nere, and theyr waies and entries be not stopped. Also beside the diligent keping of his fyue senses, a man must flee and forsake the companye of euil and lewde persones, and of those that shew euyl example, or gene occasion to vice. For he that toucheth pitch shal file his handes with the same, & he that kepeth companye with a proud man, shal begyn to be proud.

Chryſ. ho. in Pſalm. l.

ii. Reg. xi.

Hiere. ix.

Eccle. xiii.

As

1. Cor. v. As Saint Paul saith: Do you not knowe that a litle sower leuen doth make sower the holle batche of dowe: euen so the vice or euil example of one dothe infecte a great manye, and draweth other that be weake, to folow him in the like vice. De-

Eccles. vii. parte thou (saithe the wiseman) from a wycked man, and kepe no company with him, and so shall vice and wickednes depart from thee.

The fourth thyng for a man to auoyde sinne,

Eccles. vii. is to remember his last ende in all his woorkes, and deedes, and so he shall not synne for euermore. It is good for a man to thynke vpon the

Bernardus ser. de Primordi. medi. & nouissi. beginning of his life, to consider the middes and to remember the last ende. The beginning bringeth shame, the middes bringeth sorow, the ende bringeth feare. If a man thinke from whence he came, he shall be ashamed, if he consider in what case he is, he shall lament, if he remember whyther he shall goo, he shall be afrayde. Man fyrst

Psal. xlviii of all when hee was in honoure, made to the Image of God, and to be partaker with Aungels of the kyngdome of heauen, not regardinge hys dignitie, contempning the commaundement of God his maker, and folowing his owne sensual appetite, was cõpared to vnreasonable beastes, and chaunged the similitude of God, wyth the similitude of beastes, and the honour of hys first image beyng taken away, by carnal desyres and beastly lyuing, was made like a beast. If a man therefore remember hys olde nobilitie, howe he was made Lord ouer the woorkes of God, a felowe of Aungels, a Citizen of Paradyse, and

one

one of Gods houſholde: and being by hys owne fault caſt into inwarde darkeneſſe of errour and ignorauncе, baniſhed from pleaſaunt Paradiſe, made felow with brute beaſtes, and a ſtraunger or rather enemye to God: maye not he conſidering thys his beginning and hys great fall into ſuche vyle beaſtlynes be worthely aſhamed? After this if man conſider where and in what ſtate he is, he ſhall perceyue that beyng in thys tranſitorie worlde, he is in the vale of miſerye where nothyng is vnder the ſunne but vanitie, labour and affliction of ſpirite, where nothing is verely and conſtantly pleaſaunt, but onely by chaunge, by paſſing from one thing to an other, where the remedye of one labour, is the beginning of an other, where the leſſe euill ſeemeth a great good, where the encreaſe of knowledge is the increaſe of griefe, where man in baniſhment dwelleth in wildernes, walketh in darkenes, in daunger of falling downe the hyll, and eating his bread in the ſweate of his face. Eccleſi.i.

Maye not a man conſidering whyther he is now brought, be right ſory, and lament that the time of his trauayle and dwellyng here is prolonged? but the beſt remedye to auoyde ſinne, is alwayes to haue in remembraunce his laſt end, In the laſt end there be three thinges, the death of the bodye, the iudgement of God, and the tormentes of hell. What is more horryble than death, what is more terrible then the iudgement of God, and what is more intollerable than the paines of hel? What ſhal a man feare, if he trem-

ble not

ble not at the remembraunce of these thyng: yet if he haue lost shame for hys vyle beginning, and if he feele no sorowe for hys present miserye, at least let him take feare for the dreadful thinges to come. For if he now spend his life in the workes of the flesche, in deathe he shall be dyuorced and separated from hys bodye and all the pleasures thereof: in the iudgement he shall bee presented before him, into whose handes to fall is most horrible, and be examined of hym to whom nothing is vnknowen: in hell if he be found giltie, he shal suffer torment without hope of relese, without measure of quantitie, and without end of time. Hath not this man good cause to liue alwaies in feare: and with feare and trembling to laboure aboute his owne saluation: thys feare which is the begynning of wysedome hath more strength to withstande sinne, then eyther shame or sorowe. For shame is taken away by the multitude of sinners, where the felowshyp of so many euyll lyuers pulleth shame oute of hys harte. And sorowe taketh comforte of the vayne pleasures of this present worlde, and so is weakned and made vnable to withstand synne. But feare that proceedeth from a sure and certaine fayth of thynges to come, taketh no comforte of the worlde, seynge that in deathe he shall carye no worldly good wyth hym, and in iudgement he shall neither be able to deceyue nor to withstand Bernar. in psal. qui ha bitat ser. vi. Christ his iudge, and in hel he shal haue no comforte nor redemption, but perpetuall woo. The fruite of this feare is, that it bringeth before the

eyes

eyes of oure soules, sometymes the synnes that we haue done, to the intent we shoulde bee wyllyng and ready to suffer the scourge (as the prophet sayd of hymselfe) confessing oure iniquitye, Psa.xxxvii and thinking for our synne, sometimes the euerlasting paynes whyche we haue deserued, to the intent we shoulde thynke al that we suffer here, to be delites and pleasures, in comparison of the tormentes whych we haue escaped: sometymes the heauenly rewardes for which we labour and hope, to the intent we should esteme the afflictions of this present life, not to bs equal and worthy the glorye that shall be shewed to vs, sometimes the passions which Christ hath suffred for vs, that cõsidering what his maiesti hath vouchsafed to suffer for vs vnprofitable seruauntes, we should be ashamed to drawe backe and suffer so litle for our selues and our own saluatiõ. And to make an end, he that (as I haue declared vnto you) considereth the noughtynesse and vyleness of hys synne, and endeuoreth hymselfe to putte oute of mynde the fyrste motions of sinne whych the deuyll suggesteth, and watcheth diligently the wyndowes of his fyue senses, and as muche as he may flye the company of euyll persons and the occasions of synne, and hathe the laste ende of hys lyfe alwayes in hys remembraunce wyth feare, being also careful to walke warelye and worthelye in the syght of GOD, considering as occasion shall serue, the synnes whyche hee hathe done, the eternall paynes which he hath deserued, the heauenly rewardes

which

whyche he hopeth for, and the passions whyche Chriſte hath ſuffered for him, with ſuche entent as I haue before rehearſed: no doute of it, but that man which thus dothe, ſhal auoyde ſynne, ſhall lyue well, ſhall increaſe in grace, ſhall continue in rightwiſnes, and by the mercyful goodnes of God ſhall atteyne euerlaſtinge lyfe through the merites of our Lord Jeſus Chriſt, to whō with the father and the holy goſt be al honour & glory world without ende.

Amen.

Of the Sacrament of Order. Serm.xxv.



Two thynges (good people) bee necessary by the saluatiō of mā, bothe by grace of this worlde, and by glory of the next world. The inwarde giftes of faythe, charitie, and hope, and the outwarde Sacramentes of Baptisme, Penaunce, and the other lyke.

God that is our Sauiour, and the principall cause of our saluation, by geuyng vnto vs these inwarde giftes, dooeth dispose and prepare the harte of man, and maketh it meete to receyue grace and remission of synne: and also by the receyuyng of his holy Sacramentes, he induceth and bringeth into the hart of man the said grace and remission, as it were water throughe a conduite, or corporall health by a good and profitable medicine. By these two instrumētes almighty God doth forme and make his holye churche, and bryngeth vs to the knowledge of God and his sonne Christ, that were before in darkenes and the shadowe of death, making vs of old men and the heyres of hell and dampnation, to bee newe men, and the heyres with Christe in the kingdome of heauen. And thus when we bee by these instrumentes incorporate and made members of Christes misticall bodye the Churche, he doeth also by discipline, rule vs his churche, and preserueth vs in vnitie, and multiplieth his ma-

nyfold graces in vs, to the atteinyng of euerla-
styng lyfe.

The inward giftes be wrought in vs that be of age, by the preachinge of Gods holy woorde,
Rom.x. for fayth commeth by the hearing of the worde of God, whiche fayth beyng tryed by patience in tribulation, woorketh hope that neuer fayleth,
Rom.v. because the charitie of God is poured into oure hartes by the holye ghoste which is geuen vnto vs. And how shall men preache Gods woorde ex-
Rom.x. cept they be sent, for the office of preaching may not be of any man vsurped by presumption, but oughte to bee faithfullye vsed and practised by Gods commission, of them that be for that purpose sent by God and his Churche to conuert or instructe his people.

For as in the bodye euerye parte or member is not the mouthe: so in the churche euerye man may not be a preacher, and to thintent that the Gospell of Christe and his holy woorde myghte be purely set forth without corruption, and that
ii.Cor.xi. the ministers of the deuyll, transformyng theim selues into the Apostles of Christ, as the deuyll theyr father is wonte oftentimes to doo, should not deceiue Gods people with euerye wynde of vntrue doctrine: Therefore hath Christe geuen vnto his churche, not euerye man, but certeyne
Ephe.iiii. men to be Apostles, Prophetes and Preachers, who vsing as it were an embassage frō Christe, shoulde by his true woorde edifye his Churche, and gather his people in vnitie of faith.

Lykewyse the grace that healeth our soules,

and

and preserueth them in right wisnesse, is not ordynarylye gyuen, but by the outwarde and sensible ministration of the holye Sacramentes, whiche be not alwaies effectuall, geuynge that grace they signifie, but whē they be not due forme ministred of such persones onely as haue authoritie from God to doo the same, for no man taketh honour to himselfe, but he that is called of God as Aaron was. Hebr.v.

What is so excellent as to consecrate the sacramentes of God? and what is so pernicious, as if he consecrate them that hathe receyued no degree of Priesthoode, as appeareth by suche plages as lyghte vpon Dathan and Chore, and also vpon kynge Ozias for vsurpinge the office of the Priestes by their owne authoritie, vncalled of God thereto. For onelye theyr ministration doeth GOD assiste, as he hathe promised, to whome he hath geuen power to minister the visible Sacramentes. Arnobi. in Psa.cxxxix Num. xvi. i.Par.xxvi.

Wherefore as the Sacramentes be necessarye to mans saluation, so it is necessarye for certeyne menne to be ordeyned and authorysed of God to minister the same Sacramentes saythfully and effectually to mans saluation.

Lykewyse when Christes Churche by the ministration of hys holye woorde and Sacramentes, is gathered and collected oute of all the profane people of the worlde into one bodye, to the intente that all confusion and disorder shoulde be banyshed out of the Churche of God,

ii.Cor.x. and that it might be by streyte discipline ruled and kept in order, and all disobedience correcte to the edifying of the same churche, as it were a Canti.vi. great armie set in good array of battaill, by order terrible to their enemies, so that hell gates can not preuayle against it: Therefore hath oure Sauiour Christ ordeyned in his churche certein men to be rulers and iudges in all causes which perteyne to the saluation of mans soule, to whō all other persones of what state so euer they be, owe obedience, subiection, reuerēce, and temporall relefe, as to their spiritual gouernours and fathers, who take cure and charge of them, and shal make an accompt to God of their soules.

By this litle that I haue nowe sayde, ye may learne (good people) that the publike ministration of the Gospell of Christe standeth in three pointes: in the preachyng of Gods worde, in the ministration of the holy Sacramentes, and in exercisyng of discipline and iurisdiction: whiche three shall (by Gods promise and the assistaunce of his holye spirite) continually bee obserued in the catholike church to the worldes ende, for the edifienge and buildyng of the same Churche in grace and vertue, and for weedyng out and banyshing of all errour and vngodly liuing.

And also ye may learne, that where no man may vsurpe and take vpon him of his owne authoritie to entermedle or to minister that which perteineth to Christ, without sufficient commission from him: Therefore hathe Christe ordeyned this Sacrament of Order, wherein grace

or spiri-

or spirituall power is geuen to certein Christen men, by the outwarde signe of imposition of the Bishoppes handes vpon them, to exercise effectually the publike ministration of the Churche, whereby what so euer they dooe in the Churche according to the institution of Christe and the Church, is ratified, accepted, and allowed of almighty God.

Of this grace or power geuen in the Sacrament of Order writeth Saynte Paule to Tymothye, whome he had ordered and consecrate a Priest, saying thus: Dooe not neglecte the grace whiche thou hast in thee, whiche is geuen to thee throughe prophecie, or the inspiration of God by imposition of handes of the order of Priesthoode. i.Tim.iiii.

And also in an other place he exhorteth Timothye to stirre vp the grace of God, whiche was geuen to hym by the imposition of his handes. ii.Tim.iii.

And because this spirituall power and authoritie which is geuen to certeyne men, for the edifieng of Christes churche, is not hollye geuen to euery one of them, but to some more, to other some lesse by degrees, whereby one man, as his office and function is greater, so is he exalted in dignitie aboue an other, whiche diuersitie in degrees, causeth great comelynesse and beautye to be in Christes Churche, by reason of suche order as euery inferiour member keepeth to his superiour, doynge his dutie in his owne place, and not vsurpyng to dooe aboue his calling.

Therefore this Sacrament, whereby suche degrees of authoritie and power be geuen to

men is called Order, whiche order of ministers
Psal.cxxi. maketh the Churche to bee buylded as a Cytie
Can.vi. without confusion, and to be terrible to her enemies as the fore front of an armie sette in good araye, and is the very knot of the knowen Catholike Churche, conteining both good and euil in it, whereby it is preserued without scisme, so longe as that order is kepte withoute breache, whiche was institute by Christe, vsed by his Apostles, and from theim brought to vs by continuall succession.

Cypri.de simpli. prelatorum. This visible Order, takinge his beginnynge from the authoritie geuen to one man, is extended throughout the hoolle worlde in the church, into a greate nomber and multitude of inferiour ministrations, as it were many braunches proceedinge from one tree, or many ryuers from one fountayne, which all together take inwardly their increase from the fountayne of al grace, and the onely supreme head of oure one churche Jesus Christe our Lorde.

For if Christ had not onely secretly by inspiration, but also by his sensible commaundemēt and sacramēt, sent his Apostles into the worlde,
Ioan.xx. saiyng: as my father hath sent me, so I sende you, geuing them authoritie likewyse visibly to send other: the churche of Christe shoulde neuer haue been without Scismes and diuisions made by them, that runnynge by theyr owne authoritie vnsent, woulde haue borne menne in hande that they were inuisibly sent and anointed of GOD, whiche was nothynge so, and so woulde haue

drawen

drawen Gods people into sectes and false doctrine. For whiche cause Saint Paule and Barnabas beyng inuisiblye sent of the holy Ghoste, yet it was the wyll and pleasure of the same holy Ghoste, that they should by a visible Sacrament of imposition of handes, be visiblie sent in the authoritie of Apostles, to the ministration of the churche, and such as now say them selues they be sent inuisiblye of God, ought not to bee beleued or receiued, excepte they bee as Saynte Paule and Barnabas were visibly ordered and anoynted in the Churche by Catholyke Byshoppes, suche as haue their succession from the Apostles. Actes. xiii.

Furthermore in this Sacrament of Order is geuen to them that be lawfully ordered the ecclesiasticall power of the Churche, whiche is a power geuen, not by the lawes of men or of nature, but onely by Christe aboue nature, and after a speciall sorte, to his Apostles and disciples and their lawful successours to the worlds end, for the edifiynge of the churche militant, accordyng to the lawes of the Gospell, for the atteynyng of eternall lyfe. And this power is called in scripture by the name of the keyes of the kingdome of heauen. As a keye doeth open the dooze to a man, and bringeth him into the house: so this ecclesiasticall power beynge vsed with knowledge and discretion by a lawefull minister, openeth the dooze of mannes harte to the knowledge of GOD, and so in processe openeth to him the kingdome of heauen.

For it conteineth the ministration of all thinges whiche be necessary for vs synners to bee directed, furthered, and promoted to the atteining of the sayde kyngdome. As to bynde and loose, to remytte and reteyne synne, and al other thinges that be requisite to the preseruation of Christes Churche in vnitie of faythe and charitie, to the intent it might be partaker of the glory of God. These keyes our Sauiour Christe did geue to his Churche in Saynte Peter, or rather to Saynte Peter for the Churche, saying to him:

Math. xvi. To thee shall I geue the keyes of the kingdome of heauen, and what so euer thou shalt bynde vppon earthe, shall bee also bounden in the heauens, and what so euer thou shalt loose vpon earth, shal be also loosed in the heauens. And to the other his Apostles & Disciples assembled together he said:

Ioan. xx. whose synnes you shall remitte, bee remitted vnto them, and whose synnes you retayne, be retayned. And to declare that this power is not inuented by man, nor yet geuen by the authoritie of anye Prince or Communaltie, our Sauiour sayde in the geuyng of it to his disciples, take and receiue you the holye ghost. Whereby we vnderstande that the power to bynde or loose, or to remytte sinne, or finallye to gouerne the Churche, is the woorke onelye of the holye Ghoste woorking by his Ministers that whiche is for the saluation of his Churche.

And where as the blessed Sacrament of the Aultare is the hiest and greatest Sacramente of al other, because holle Christ both god & man, is con-

is conteyned in it: Therefore is Priesthoode the hyest order, wherein is geuen grace and power ouer Christes naturall bodye and bloud, to consecrate it by the vertue of God assistyng his woorde, and to make it present in the blessed Sacramente of the Aultare, by the chaunge of the substaunces of Bread and Wyne, and also to offer it, beynge the verye Sacrifice of the newe Testament to God the father, for the synnes and ignorauunces of his people, and to delyuer and minister it to suche as by their faith and clennes of lyfe be woorthy to receyue it. So this power ouer Christes natuall bodye, oure Sauioure hym selfe gaue to his Disciples in hys laste Supper, where after that he hadde consecrate, offered, and delyuered hys owne bodye to his Disciples, he sayde to them: Dooe this in remembraunce of me, by whiche woorde he made them Priestes and gaue them authoritie and commaundement to dooe as he didde than, not once, but continuallye tyll his latter commynge.

Basilius in Liturgia.

1. Cor. xi.

And that the Priest maye woorthely and after due maner execute thys his chiefe office and function, there be other inferiour orders ordeyned of God and his holye Churche to assiste the Priest, as Deacon & Subdeacon, whose offices be to receyue the oblations of the people for the vse of the Sacrament, to bring them to the Aultare, to prepare all thinges necessarie for the cõsecration, to giue consent to the Sacrifice made by the Priest, beside other thynges whyche by

Epiphani. ad Ioannẽ. Hierosol.

holy

Actes.vi. holy scripture and the vniuersal tradicion of the church they be authorised to doo. A Priest also hath power geuen vnto him by this Sacramēt of order ouer Christes mistical body the church, for the instruction, the purgation, and the perfection of the same churche and euerye member therof. And first concerning the instructiō of it, a Priest hath authoritie to preache Gods word, by Gods speciall and visible sending. Where our

Ioan.xx. Sauiour Christ sayd to his disciples: As my father hath sent me, so likewyse I sende you. And in an other place he said: go ye into the holle worlde

Marke.xvi and preache the gospel to euery creature. And also

Mat. xxviii go your wayes and teache all people, baptising thē in the name of the father, and of the sonne, and of the holy ghoste, teaching them to obserue al thinges what so euer I haue commaunded you, and I shal be with you al daies to the ende of the worlde. And as

Mat.xxviii concerninge the purgation of Gods people, a

Ioan.xx. Priest hath authoritie to remyt synne, as a minister in the name and power of the holy Trinitie, both to them that first enter into the churche by ministring to them the Sacrament of Baptisme, and also to thē that after Baptisme haue fallen vnto synne agayne, by ministring to them the Sacrament of Penaunce. The commaundementes of God, whereby euery Priest is authorised to baptise and to remitte synnes to the penitent synners, I haue here tofore in this sermon sufficientlye declared. And as concernynge the perfection of the Churche of Christ, and euerye member thereof, God hathe geuen to Priestes au-

stes authoritie to pray ouer sicke persones, and to anoynte theim with oyle in his name, to the remission of their synnes, and the saluation of the sycke, according to Gods pleasure, and also to ioyne those persones in Matrimonye, that marye in Christe. Iacob.v.

And bishoppes also, who in the order of priesthoode, as the successours of the Apostles haue hier dignitie and distinct offices and aucthoritie aboue other inferiour Priestes, for the perfectiõ of the people in Christes Religion, haue power to geue the holy Ghoste for the confirmation of them that be baptised, and by impositiõ of their handes to ordeyne Priestes and other ministers of Gods holye woorde and Sacramentes. And further for purgyng of Christes misticall bodye the churche from all errours, Scismes, disobediencies, and vngodly lyuynge, Bishoppes haue power to vse spirituall and ordinarie iurisdiction, as to cal synodes for reformation and good order to be made in the church, to visit their dioceseanes, that neyther by tyrannye nor by heresye, nor yet by the subtile craft of the deuyll, the flocke of Christe be dispersed or distroyed, to correct by excõmunication and other discipline the publike crimes of such as be manifestly accused, denounced or found giltie & obstinate by diligẽt inquisition, to examine and determine the causes and enormities whiche arise or may chaunce in the Churche of Christe, and finallye to dooe what shall be thought necessarye and expedient for the banishing of vice and errour, and the stablishing Ac.viii.xix Titus.i. Actes.vi. xiiii. Actes.xv. Actes.xv. xvi. Hier.xxiiii ii.Cor.v. i.Tim.v. i.Cor.iiii. vi.

blishing of vertue, true fayth, and godly vnitie. For that power whiche God hath geuen vnto theym, is onelye to builde, and not to destroye, whiche power is honorable, and to bee esteemed and obeyed in all Bishoppes and Prieستes, bee they of good lyuinge or noughty liuyng. For the lyfe of an euill Prieste or Bishoppe is no hinderaunce nor preiudice to the effect and vertue of Gods Sacramentes, whiche they truelye minister, no more than the euyll lyfe of a Phisician hinderyth the vertue and operation of a good medicine. Therefore good people, knowynge the necessitie and commoditie which commeth to vs by this Sacrament of Order, for our instruction, sanctification, and finall saluation. Let vs geue moste hie thankes to almightie God, that hath geuen suche power to men, and by the execution of that power, and the distinct degrees and seuerall functions of this sacrament of Order, hath auoyded all confusion oute of his churche, that it myght appeare beautyfull and glorious in his sight, and let euery person take heede that he neither breake nor contemne this ordinaunce of God, and so be occasion of corruptinge Gods truth, and disturbyng his peace & vnitie, whiche by this onely order is kept & preserued. But in all our prayers let vs humbly make supplicatiō, that God of his mercifull goodnes would preserue his churche continually in this good order without disturbaūce, and that euery minister in his degree might studie and labour in the law of GOD, to bee and doe as his office requyreth,

ii. Cor. x. xiii.

seekyng

seeking the buylding of Chriſtes Churche, and not the onelye increaſe of his worldly gayne, as becõmeth the ſeruauntes of God, being bounde to geue an accompt of that is cõmitted to their charge, to the laude and prayſe of Chriſte, who with the father and the holy ghoſt liueth and reigneth in vnitie of Godhead for euermore worlde without end. Amen.

(.*.)

¶ In what estimation the Prelates and other ministers in Christes churche ought to be had of the people. Serm. xxvi.

FOr as muche as the Prelates & ministers of Christes church (good people) bee ordeyned of God to bee Judges ouer hys people, in suche thinges as apperteine to the saluatiō of their soules, and also to be their gouernours and rulers in all true Religion, and thyrdlye to bee their ghostlye and spirituall fathers, to beget childzen to God by the worde of Christe, and the preaching of the Gospell: Therfore considerynge that almighty God doth so honoure them, and doeth so allowe and assiste their ministration, in geuyng to them being frail and mortall menne, suche power as no other creature hathe at anye tyme receyued, and all for the buyldynge, perfection, and finall saluation of his Churche hys electe and chosen people: Therefore I saye, it is commaunded to all men and women, that bee of the flocke of Christe, to loue and to obeye, and to honoure those ministers of Christ in suche sorte as the nature and woorthynesse of theyr office and ministration dooeth requyre. For so Saynte Paule taught the Thessalonians, saynge thus: we beseche you brethren that you woulde knowe them that laboure amonge you, that is to saye, in knowledgyng

1. Tessa. v.

gyng what benefites we haue of God by their labour and seruice, who also bee the rulers and gouernours ouer you in our Lorde, and do admonyshe you in all goodnesse, as it were executing Christes office amongest you, that ye wold haue them in hiest pryce and estimation by syncere loue and charitie, more aboundantlye than other, and that for theyr woorke and office sake, hauing peace with them without vsing any disobedience, contention or disdaine towardes thē.

By this exhortation of the blessed Apostle Saynte Paule, may all men and women learne what loue they oughte to beare towardes the ministers of almyghtye God, whiche oughte to be in the best sorte, not onelye for the worthynesse and vertues of the persones, whiche is a cause making all menne to be loued and fauoured the more, but specially for their office and labour sake, and for suche benefites as by their seruice and ministerye menne receyue at Gods hande. For they be not onelye oure neighbours whome for that respecte wee oughte to loue as our selues, but also they bee the causes of oure spirituall lyfe, by theim wee are made Christen men, by theim we haue the true knowledge of God, remission of our sinnes, participatiō with Christe in the vnitie of his misticall bodye the Churche, into whiche body we are grafted and made lyuing members to bring forth the fruite of holynes and good woorkes, by them we haue geuen vnto vs the holy ghost, not onelye to oure sanctificatiō, but also to our boldnes & strength.

Chrysost. hom.ii.ad Timo.i.

whereby

whereby we bee made able to withstande oure aduersarye the deuill, and to ouercome al the assaultes and fiery dartes of his craftie tentatiõs, by them we be nourished and fed, not onely with the spirituall foode of Gods woorde, but also with the heauẽly & immortall foode of Christes naturall body and bloud, whereby we be sanctified both in body and soule, and receiue encrease of all Gods former giftes and graces, whereby also we be vnited vnto Christe in perfite vnitie, that is to saye, both spiritually in oure soules, and also corporally in our bodies, by the worthy receyuing of his heauenlye and naturall flesche into the same, and by that pledge remaining effectuallye in vs we be assured and rest in perfite hope of immortalitie, and the resurrection of our bodies to euerlastinge life.

They be also appoynted of almighty God as Embassadours to reconcile vs agayne to God, when we by transgressiõ of his lawes and commaundementes haue offended his Maiestie. By their mouthes and ministerie GOD receyueth the vowes, requestes, and Sacrifices of his people, whereby his anger and wrathe for the peoples offences, is mitigated and taken away. They be appoynted of almightie GOD to be watchemen and shepherdes ouer the flocke of Christe, to geue warnyng when the wolfe commeth to deuoure the Sheepe, and to reduce and bringe home againe to the folde, when the flocke is dispersed, suche as haue wandred in errour and wicked liuinge.

For

For these benefytes and a great number mo which may be easly reherſed but for tediouſnes, whiche all wee receiue of almightye God by the labours and ſeruice of the Prelates and minſters in Chriſtes Church, we ought to haue thē in reuerence and to eſteme theim (accordinge to the admonition of Saint Paule) as the minyſters of God and the ſtewardes or dyſpoſers of Gods myſteries, knowinge that who ſo heareth and obeyeth them, heareth and obeyeth god, and who ſo dyſpiſeth them, diſpiſeth GOD, for the loue and reuerence which is geuen to Gods miniſter, is geuen to God, and likewiſe the cōtempt of him, is the contempt of God, as almighty god ſaied him ſelfe to Samuell whom the people of Iſrael refuſed to rule ouer thē, in theſe wordes. They haue not contemned and reiected the but me. So that generally the honour or contempte whiche is vſed towardes Gods miniſters, tendeth and reboundeth towardes God hym ſelfe. As appeareth by the punichemente of ſuche contempte as the Iewes vſed agaynſte Moyſes, whiche almightye God reputed as done againſt him ſelfe.

1.Cor.iiii.

Luc.x.

i.Reg.viii

Num.xii.

Furthermore beſyde loue, the people owe to the miniſters of Chriſtes Churche obedience, as to theyr ſpirituall gouernours and rulers, to whome Chriſte our ſauiour hath committed the keyes of hys kyngedome, by whyche is vnderſtāded eccleſiaſticall power to exercyſe diſcipline and iuriſdiction ouer Gods people for the edifyenge and buildinge of them in grace and vertue,

and for the correctinge and banishing of all error and vngodly lyuinge.

This power in the ministers of the Churche ought euerye Christen man and woman to obey vnder paine of deadlye synne. For seinge that all power is of GOD, he that withstandeth or disobeyeth that power, disobeyeth Gods ordynaunce, and so offendeth greuouslye almyghtye GOD and his owne conscience, excepte it be in suche cases where the ministers of Gods church shall make ordinaunces and geue commaundement contrarye to the expresse commaundement of almightye God, for in suche cases men ought rather to obey God than man.

Rom. xiii.

Act. v.

But all their constitutions speciallye suche as be vniuersallye receyued throughout the catholike Church, and be ordeyned for the conseruation and encrease of good lyfe and true relygyon, and for the beauty of good order in the Churche and seruynge of GOD, and for quyetnes and discyplyne vniformelye to bee kepte amonge the people, all suche ordinaunces and constitutions no man maye contemptuouslye breake and disobey wythout deadlye sinne, excepte vrgente and euydente necessytye or some other greater and more weyghtye commodytye doo excuse hym, and yet in suche necessarye and vrgente cases where he maye be excused for not obseruinge the same, he muste beware and take hede that he neyther dispyse nor contempne the authoritie of the Churche, nor yet therin do offend his neighbour by geuinge him an occasyon lykewyse to

disobey

dilobey,or to iudge euill of an other.

Thys obedience to Gods ministers Sayncte Paule doth erhorte all men vnto,writing to the Hebrues in thys sorte: Be you obedient to your spirituall rulers, and be you subiect vnder their gouernement, because they labour and watche ouer you as men that shall geue an accompt for your soules. Hebre.xiii

That thynge whych GOD regardeth most, that is to saye, the soule of man, for whose cause he tooke oure nature vppon him, and for it dyd shedde hys mooste precious bloude, in comparyson also whereof he setteth in a maner nothynge by all other thynges within thys worlde, that same hathe he commytted to the charge of these hys mynysters, and wyll of theym require a straite accoumpte at the laste day, wherby appeareth how much he hath honoured them in commyttinge so precyous a Jewell to theyr charge,and also howe muche all people oughte to esteme,obeye,and honoure theym,that besyde the burden of theyr owne propre actes and dedes wyll clogge and charge theyr consciences wyth the cure of other mennes soules, whyche cure to discharge, is verye harde and dyffyculte vnto theym, bothe for that menne bee maysters and Lordes of theyr owne wylles, whyche bee free and subiecte to no forreine compulsyon, and also for that the perfecte state of mennes soules can not be knowen to their Curates,excepte the parties theym selues doo confesse and open the same.

And therefore it is Gods wyll that these hys ministers shall be of all sortes of men obeyed in the executynge of theyr offyce commytted vnto theim, both concernynge fayth and credyte to be geuen to their preachinges and exhortations, so longe as they sytte in the chayre of Christe, teachinge holesome and catholike doctryne, and the imitation of the lyfe of our Sauiour, and also concerninge the kepinge and fulfyllynge of the auncyent and godlye constitutions ordeyned by the Prelates of the vniuersall Church of Chryst for good order and conformitie of good lyuynge to be kept throughout in the same.

And specially they ought to be obeyed when they shall by discypline and the censures of the Church correct the publik crymes of any persons whiche of contumacye contemninge the admonitions of his neighbours and the Prelates of the churche, refuseth to heare and obey the Churche. For in suche cases of contempte the ministers of Christe maye not winke and suffer the people to runne hedlonges without bridle, from one crime to an other, to the destruction of them selues and others also, but ought openlye to reproue suche men, and if that wyll not serue, than to drawe the spirituall swoorde of excomunication whiche is verye terryble and much to be feared of all Christen men, and more than the corporall swoorde of Prynces and Kynges, for so much as the deathe of the soule is more to be feared than the deathe of the body.

For yf a man be iustelye excomunicate of hys owne

owne iudge hauinge ordinarye or lawfull iurisdiction ouer hym, he is a member cutte awaye from the bodye of Christes catholyke Churche, which so long as he is in that state, is dead, not able to bringe forth good fruite, and worthy nothinge but to be cast into eternal fyre and brente as beinge than a member of the Churche malignant. He is accursed and separate from the companye and felowshippe not onelye of all faithfull people in this worlde, but also of almightie God and his blessed aungels in the kingdome of heauen. He is depryued of the influence of Goddes grace, and the specyall protection of almightye God, secluded from the spirituall communion of Christes Churche, as not partaker of the Sacramentes and of the prayers, good woorkes, and generall suffrages of the same, and is to bee taken & estemed of al good men, as an Ethnicke and publicane, and is also deliuered to Sathan the deuyll, wherby the deuyl hath power by permission ouer him to afflicte him with al vexation and affliction corporall, to thintent that by that meanes, he perceiuinge the enormitie of hys lyuing may yeld and be reduced to penaunce, that his soule may be saued in the day of our Lord. Ioan.xv. Mat.xviii. i.Cor.v.

What christen harte can be so careless of hys own saluation, as eyther by his wilfulnes to enter, or by his obstinacy to continue in so damnable and daungerouse a state of lyuinge. Whyche many men wilfully and headly fall into, by disobeyinge Gods ministers, and that power which is geuen vnto them by almighty God for the re-

formation of his people. And although some-
times men maye flatter them selues when they
be excommunicate that they nede not to feare or
regard such excommunicatiō, for that they per-
swade them selues in their owne opinions, either
the cause to be vniuste, or the processe against
them to be vnlawful, and therfore shall beginne
not to regarde but to contempne the said sentēce
of excōmunication pronounced against them:
yet in the name of God I shall aduertise you al,
good people to beware of this poynt, and not to
be your owne iudges in these cases decey uynge
your selues, lest by your so contemning the keies
and authoritie of the Church, ye runne in daun-
ger of iust excōmunication otherwyse, and shall
thereby make that cause to bee iuste in the ende,
whiche perchaūce would haue appeared to haue
been not so weyghty in the begynnyng.

Thus good people vnderstandyng that the
Prelates and ministers of Christes Churche be
ordeined of God to be the Phisicianes and sur-
gyans of your soules, your duetie is to loue and
obeie them not onelye when they doe apply the
sweete medycines of Gods worde and his holye
Sacramētes to the diseases of your soules: but
also when as good Surgeanes they bynde the
parties that refuse to be cured, and by the cen-
sures of the Churche and strayt discipline doe cut
and serche their desperate and vncurable woun-
des, executynge the office of almyghty GOD,
Ezech. xxxiiii. that sayde by his Prophete in this maner: I
shall feade my shepe, and I shal seke and searche

that

that is loste, I shall bringe home againe that is caste awaye, I shall bynde that is broken, I shal saue and kepe that is fatte and stronge, and I shall feade them in iudgement.

And lyke as I haue tolde you of your dueties towardes them in louinge and obeyng them: so oughte you also to honour theym as the holye Apostle Saint Paule teacheth, sainge: Those Priestes that execute their office, and rule their people wel, be worthye double honour, specially those that labour in Gods worde and doctrine. For the scripture sayeth: Thou shalte not bynde vp the mouth of the Oxe that treadeth forth the corne, and he that laboureth is worthy his wages or rewarde. 1.Tim.v.

By whiche wordes wee vnderstande what is ment by this double honour, not onelye to thinke well vpon theim, to haue them in estimation, to loue theim, to reuerence and honour god in them for their worke and office sake: but also to succour and relieue them in their corporall lyuinge, to minister vnto their necessary sustenaunce sufficientlye with a franke harte and a good wyll. For who dothe goo a warrefare vpon his owne charges? who feedeth a flocke and doth not eate of the milke of the same flocke? They that minister vnto the people spirituall thynges, as the word of God, his holye Sacramentes and suche other, oughte lykewise too receiue againe of the people carnall thinges. For the scholer whyche is taughte and instructed in the woorde of GOD and the relygion of Chryste, oughte to 1.Cor.ix. Rom.xv. Galat.v.

communycate and to make his mayster and instructour to be a partener with hym in all good thynges temporall whiche God hath lente vnto
i. Cor. ix. hym, for almighty God hathe wylled and ordeyned, that they whiche serue him in the preachyng and setting forth of his gospel should haue theyr liuinge of the gospel for the settinge forth of the same. By these reasons and sayinges whyche I haue here rehersed vnto you (good people) out of the doctryne of the blessed Apostle S. Paule, it
Concil. appeareth plainelye, that the payment of tythes,
Matiscon. or the tenth parte of all maner of fruites, for so
cap. v. much as perteineth to the substaunce of thē & the sustentation of Gods ministers, to thintent they might holly applye them selues to gods ministerye vndiuided or without care of the worlde for
Concil. their necessarye lyuinge, is gods ordinaunce, not
general. onely by the instincte of nature, it beinge mooste
Lateran. agreinge too naturall reason, but also by Gods
cap. liiii. moral lawe, who beynge the Lorde, creator, and
Prouer. iii. geuer of al good thinges, in token of his vniuersal dominiō, as it were by a special title and prerogatiue hathe reserued the tenthe parte of the fruites of the earth to hym selfe, and wyll be honoured with oure substaunce and ryches by the free oblation of those tythes to hym, whyche he hathe wylled to bee geuen and conuerted to the vse & sustentation of the ministers of his church. For so wryteth the wyse man: In all thy soule
Eccl. vii. feare thy Lorde God, and sanctyfye his prieste, with al thy power, loue him that made the, and forsake not hys ministers, honour God wyth all

thy

thy soule, and also honour hys Priestes, & purge thy selfe with the free oblation of that thou hast gotten with the labour of thy handes, geue vnto them as it is commaunded vnto the, their portion of thy chiefe fruites and tythes. Thus good people as we be debters to almighty God for his infynite and manyfold benefytes, so by iust payinge of our tythes to hym we acknowledge oure imperfection, his maiestie and vniuersall dominion, our nede & miserye, his goodnes and bountyful liberalitie, which is accordinge to our dueties, a geuinge of thankes for the same, and accepted of him as a payment of our debtes for his benefytes through the merytes of his onely sõne Iesus Christ our Lord.

And thys honour in ministringe to the Priestes of Christes Church for theyr lyuinge, as I haue saied before, is not onelye expressed in the wrytinges of the holy Prophetes, and in the old lawe of Moyses, whyche was the fygure declaryng what ought to be done in the new testament where ryght wisnes doth and ought more to abound than it did in the Scrybes and Phariseyes, and yet in this point concerninge the lyuinge of the ministers it was not a bare ceremonye shadowinge a truthe to come, nor yet onelye iudiciall perteyninge onelye to the gouernement of the cyuyle state of that people of the Iewes, whiche is nowe dissolued, but did instructe men how they should behaue theim selues in that behalfe to God and their neighbour, whiche ought to take place & be obserued aswel now amonges vs

Malach. iii
Exod. xxii.
Num. v.
xviii.
Deut. xiiii
Mat. v.

vs in the newe Testament as amonges them in the old: but also is declared to be due to be payed of Christen people nowe in the time of the newe testament by the consente of Christes vniuersall Churche, as well by the testimonye of the holye Fathers and the vniuersall custome of the sayde Churche euer since the time that anye Realme was holly conuerted to the sayth of Chryste, as by the determination of generall counsell: The consent and iudgement of whom, our Sauioure christ hath taught to be obserued in all doubtes as a sure argumente of the vndoubted truthe, and a sure pyller for euerye Christē man to leane vnto. And as the withdrawinge or not payinge of this duetie of tythes from God that hathe reserued the same in token of hys vniuersall dominion, to thintent men should learne to feare hym at al tymes, is verye sacrilege and the contempt of God and his true religion: so is it the cause of darth, and famyn, and many other plages which by Gods iuste iudgemente fall vpon the people therfore: lyke as the honouringe of God and hys ministers in this point and the true paymente of the same, is the cause that God dothe blysse hys people in feildinge vnto them aboundaunce and plentye in all corporal and spiritual benediction. For which cause I shal most hartely require you to consider what I haue saied concernunge your duetie to God and the ministers of hys Churche in louing, obeying, and honouring thē, whiche I speake not for their glory or gayne worldly, but for your profyt discharging my selfe in declaring

Hierom. in. i. cap. Malach.

Augustī. de rectitud Cath. conuersatio- nis.

Concil. Lateran. cap. liii.

Deut. xiiii

Malach. iii.

vnto

vnto you the wyll and commaundement of God in thys behalfe, to thintent ye might auoide his high displeasure for doynge the contrary, and on the other side obteyne the aboundaunce of hys grace and blessing like obedient seruauntes and thankful children, whom he shall at the last day reward with the fruition of his glory through the merytes and mercy of his onelye sonne our Sauiour Jesus Christ, to whom with the father and the holy ghost be all honour and glorye world without end. Amen.

Of the Sacrament of Matrimonye and what grace is geuen in it. Ser. xxvii.



After that almightye GOD oure Lorde (good people) had created and made the first man Adam, and had placed him in Paradyse: he by and by coupled and ioyned vnto him in mariage a woman created of hys owne flesche and bone, wherby appeareth that matrimonye is the elder and more auncyent than al the other Sacramentes, and instituted by God hym selfe before the fall of man, for good and necessarye causes. As for the ayde and comforte of man, both in their common lyfe together, and also for multiplication of mankynd, and the Godlye bringinge vp of theyr children, it beinge prepared and ordeyned of almighty God to be a meane and instrument for lawfull generation betwene theym and perpetuall continuaunce of mankynde to the worldes end.

Gen. ii.

For whiche purpose almightye God when he had ioyned them in mariage together, he blessed them wyth hys holy worde, sayinge to them. Increase you and be you multiplyed and fulfyll the earth.

Gen. i. ix.

Furthermore almyghtye GOD to whome nothinge

nothing is vnknowen, but al thinges, both past, present, and to come be presētly before his eyes, foreseinge that man woulde be deceyued by the crafte of the Deuyll, and fall from that righteowsenes whiche he had created him in, and that as he woulde by his owne free wyl disobey God his superiour, so hys flesche and carnall desyre should by Gods iust iudgement likewyse disobey him: therfore he ordeined Matrimony, that as it should be to man and woman before their fall a meane of that generation and multiplyeng of Gods people: so it should be also after their fal a remedye to excuse the vnlawfull desyre of theyr sinful flesche. Augustī. de Genesi ad literā. lib. ix. cap. vii.

Last of all, almightie God foreseinge the bondage and damnation of mankynde for hys disobedience to God, and of his infynite mercye purposing to redeme mankynd againe from the said bondage and damnation by sendinge hys onelye begotten sonne to be made man, and in our flesh to regenerate vs, and to restore vs to be the louinge children of God againe: therfore to teache vs this his good wyll & purpose, that we should by faith continually knowe his godlye counsell concerninge our redemption and regeneratyon, he ordeined and instituted this lawfull cōiunctiō of man and woman in Matrimonye to be a signe or Sacrament of the mariage betwene his onelye sonne, the lambe of God oure Sauioure Christ, and his spouse the holy Churche, Wherof Saint Paule wrote to the Ephesyanes, sayinge thus: For this cause a man shall forsake hys fa- Ephes. v.

ther

ther and mother and cleaue vnto hys wyfe, and they shall be two in one flesche. For this Sacrament is great, I say in Christ and in the church, and for the better vnderstandinge of this thing, ye maye consider that GOD in the beginninge made twoo merueylous coniunctyons in man: One betwene the soule of manne and his flesche, and thys coniunctyon is naturall, the other betwene manne and woman in maryage, and thys coniunction is voluntarye and Sacramentall: euen so there bee twoo merueilous cõiunctyons betwene Chryste and the nature of man, the one lyke the coniunction betwene mannes soule and hys flesche, which is when the worde was made flesche, that is to say, when Gods sonne in his incarnation dyd ioyne oure mortall nature to hys Godly nature in vnitie of persone. The other is lyke the coniunctyon betwene manne and wyfe, whyche is made by voluntarye loue, betwene Christ and his Church, that is to saye, that companye or congregation of all Christen people, redemed, sanctifyed, and nourysched by Chrystes precious bloude, And of thys coniunction Matrymonye is an holye Sacrament. For as by the vse of Matrymony are borne and brought forthe into the world naturall childzen, so by the vertue of thys maryage betwene Christ and his spouse the Churche, are daylye begotten to GOD spyrytuall chyldzen. And as GOD made vnto Adam oure forefather a wyfe of a rybbe taken oute of hys syde when he was cast into a slepe: euen so by the bloud and water that

Gen.ii.

ranne

came forth of Christes syde when he sleped by death vpon the crosse, was the Church of Christ maried vnto hym and made his spouse to cleaue vnto him as one flesche with him for euermore. Auguste in Psal. cxxxviii.

And as Adam spake in the spirite of Prophecy, that by matrimonye a man shoulde leaue his father and mother and adhere and cleaue vnto hys wyfe, and that they should be two in one flesche: So our sauiour Christe did so leaue his father, that beynge in the forme of God thoughte it no robberye to be equall with God but abased hym selfe and was made man, and also lefte the Synagoge the mother of the Jewes whiche altogether leaned carnally to the olde Testament, and dyd adhere vnto hys wyfe the holye Churche to the intent they mighte be two in one flesche in the peace of the new testament. Auguste. contra Faustum. lib.xii. cap.viii.

And as a man and his wyfe haue conformitie and do agre in one nature of mankynd: so Christ did conforme him selfe to his Churche by his humanitie. And as at the publike celebratiō of mariage, the frendes of the parties so maried be called together, and a feast is made amonge theim, to declare their common ioye and gratulatyon for the celebratinge of this Sacrament: euen so to the mariage betwene our sauiour Christ and his spouse the holy Church, are called al nations and people, and from euery part of the worlde the frendes and seruauntes of God by liuelye fayth doe resorte thyther with vnspeakable gladnes and ioye in the holy ghost.

And as ther is no worldly loue greater thā the

loue

loue betwenē mā and wife, who be one hart and one mind, euen so the holy church loueth Christ, and Christ loueth his spouse the Church, so that he hath geuen him selfe to the death for her, to redeme and washe her from all her spottes and wrinckles. And as the wife by duetie is subiecte and obedient to her husbande as being her head: so is the Churche to Christe her head & sauiour.

And as the husbande anourneth and decketh his wyfe, and when case requireth doth also chastyse her, to the intent she might continew in her duetie and obedience: euen so Christ dothe beautifye and set forth hys wife the Churche wyth spirituall giftes and ornamentes, and some tymes by trybulation and aduersitie dothe chastise her, aswell for to exercise her in rightwisnes as for correction of her disobedience. Thys ye maye perceiue (good people) by these comparysones howe matrimonye betwene man and wyfe is a great Sacramēt, resemblinge vnto vs and beatting into our remēbraunce that heauenly cōiunction which is betwene Christ our Sauiour and hys spouse the holy church, which is the greatest grace and benefite that god hath geuen to man, wherupon mans saluation doth holly depend.

And as this grace is but onely signified by the Sacrament of Matrimonye, so God doth both signifye and also worke effectually other special and singulare graces in them that lawfullye in the faith of Christ receiue the same Sacrament of matrimony. Which thinge shall appeare, yf ye wyll consider the wordes of our sauiour Christe

wherby

whereby Matrimonye as a Sacramente of the newe Testamente is stablished and sanctifyed, where hee sayeth in the gospell of Sainte Mathew after thys sorte: those persones whom God hath ioyned, man may not lose. By which wordes is declared vnto vs, that who so euer bee ioyned in lawfull maryage in the name of God, to the intent to lyue Godly in the religion of Christ, in that state of lyfe: they be ioyned, not vainelye by contract of man onely, but by God himself, who is inuisibly present at the making of that mariage, and doth assist the parties, & is the authour and worker of the knot of matrimonie betwene them. And by the same woordes also is declared the strengthe of the knotte of Matrimony to be such, as cãnot be broken & dissolued afterwarde, but by the natural death of one of the parties so maryed. For yf God dothe so couple and ioyne man and wyfe together, that no man hathe power to separate them a sonder afterwarde: than is it certeine that he geueth to the parties so maryed his speciall grace to lyue together in godlye and chaste loue in this perpetuall bond and knot of Matrimonie, without breach of the same, and so to cherysche and loue one an other, as Chryste loueth his Churche, and shall neuer be separate and diuorsed from the same. So that this indissoluble bond and knot of Matrimonye betwene the two parties maried, which no man can loose and breake, during the lyues of both the parties so maryed, is that special grace and effect, which is wrought by almighty God in this sacrament,

and is also signified by such mutuall woordes of consent, as the two parties did contract Matrimony together. Which perpetual bond although it be made specially for thintent to haue childrē, yet when that cause dothe cease by age or barennes, it maye in no wyse bee broken or dissolued. And also although for fornication of the woman or of the man, there maye be made agaynste the will of the party offending, a diuorce or separation from bed & boorde betwene thē tyl they may be reconeyled together agayne by the penaunce and submission of the partie offendinge, yet the bond and knot of Matrimonie which God hath once made, cā in no wise be dissolued, & if in case the one partie, the other beyng alyue, do attempt to marrye againe, it doth commit fornication.

1. Cor. vii.

Aug. de bo no coniug. li. ca. vii.

And this cause or condition of Matrimonye betwene husbande and wyfe, is not amonge the Heathen or vnchristen people, where Matrimonye is no Sacrament of Christes religion, but onely in the Citie of God which is the catholyke church. Moreouer besyde this inuiolable bonde which god knitteth by his grace in this Sacrament, and by mutuall loue which he poureth into their hartes, and dothe nourishe and preserue the same, there is also an other singulare grace and benefite of God alwayes ioyned thereunto, whereby (as S. Paule saithe) Matrimonye is made honorable, & in it the bed or carnall copulation may be vndefiled and without sinne. For where as by Gods institution in this sacrament of Matrimony, there is power geuen to man to vse his wife for procreation of children: we must

Hebr. xiii.

conse-

consequētly vnderstand that there is also grace geuen, whereby he may do that thing conueniēt-ly to the contentation and pleasure of God. For they that worthely in the faith of Christ, and in the feare of God, with a right intent, for the end to haue fruite of their bodies to serue God, contract Matrimonie together, to such I say is geuen the helpe of Gods grace against the vnlawful desire & concupiscence of the flesh, that it procede no further, thā the honesty of maryage doth require. So that the carnall act and copulatyon which otherwise were sinful and dishoneſt, is by the goodnes of Matrimonie, lawfullye contracted (as I haue said before) not onely excused and defended from sinne, as S. Paul saith: yf thou haſt taken a wyfe, thou haſt not sinned, and if a virgyn doo marrye, she synneth not: but also is made honeſt & meritorious & acceptable to almightye god, who also by his special grace doth aid ỹ parties so married, to kepe stedfastly that faith and promise whiche they haue made one to an other, by which the mā hath graūted the power & vse of his body onely to his wife, & likewise the wife to her husband onely, & so to auoide adulterie & fornicatiō with any other person during their lyues natural. Which promise to kepe is very harde, or in a maner impossible, withoute the ayd of gods grace geuē to thē in this sacramēt. For wher the corrupt nature of mās flesh & his inordinate concupiscence moueth & inclineth him to desire other women beside his owne wife, yet by the grace of matrimonie his vnlawful desire is restreined, so

i. Cor. vii.

that he maye be content with his owne wyfe alone and auoyde foznication. And where as also mans cozrupt nature seeketh rather the satisfyinge of his carnall luste, than the generatyon of childzen: yet in this sacrament of Matrimony he receiueth grace to know his wife, rather foz the intent to haue childzen, than to fulfyll his fleshely desyze. And also to communicate with her, all that chaunce to him good oz bad, and to bzynge vp together theyz chyldzen in the religion and feare of God. And lykewyse, where as a man by his cozrupte nature, after carnall copulation, is wont and disposed to thinke lothsome, and partly to abhozre that woman whiche he hathe knowen carnally, and so refuseth her, and seeketh an other, yet in Matrimonye is geuen grace & aide, not to disdaine the company of hys wife, but to remayne with her continually, without separation oz deuozce.

All these singulare graces and aydes almighty God ceaseth not of his mercyful goodnes foz his partye to geue and graunte to his faithfull people in this sacrament of Matrimony, if they them selues doo not wylfullye stoppe at the begynning, oz afterward refuse the same by theyz vngracious life and wicked intent. Foz as God is authoz and gyuer of all grace and goodnes, so he fozceth and compelleth no mã to be oz to continue good against his wyll.

Therfoze good people, ye may euidentlye perceiue the infinite and vnspeakeable clemencye of almightye God oure Sauioure, that by suche a

sacrament

sacrament hathe so mercifullye prouided for our carnall concupiscence and desires. He knoweth very well how fraile mans flesh is, and how ful of corruption and wickednes, & therefore mercyfully hathe ordeined lawfull Matrimonye to restreine mans vnlawfull desyre, for whiche cause maried persones may haue boldnes and quyetenes of a good conscience, wherby although they haue by the vse of Matrimony tribulatiō of the flesche many waies, yet they be certeinlye assured that their matrimonial life honestly begōne and vertuously cōtinued, hath alwaies the assistaūce of Gods grace, and is blessed of him, and therefore profitable and meritorious to the saluation of the parties. Wherunto Saint Paul beareth witnes, writing thus to Timothy, that the wife shall be saued by procreation and bringing forth of children, if the same doe continue in faithe and loue towardes God, and in holynes and temperance in their deedes. i. Tim. ii.

Finally euery man and woman ought moofte stedfastlye too beleue that maryage is a good thinge, and ordeyned and blessed of almyghtye God, and also that it is a better thinge to lyue chastely without maryage, to thintent a man or woman might more fully and freely thinke vpō suche thynges as be godly, and howe to please God, and yet to them that haue not vowed chastity, either in virginity or widowhed, we ought to beleue that it is no sinne to marry and to take an husband or wyfe. And that not onely the first maryage is ordeyned of God, but also that the Aug. de fide ad Petr. cap. xlii.

seconde and third maryage is graunted as lawfull for the infirmitie of suche as can not otherwyse lyue continentlye, but to theym that haue vowed chastitie and continent lyfe to almyghtie God; we oughte to thinke, that accordyng to the doctrine of Sainte Paule, it is dampnable, not onely to defile them selues with the deadly sinne of fornication, but also to haue a wil to marry a wyfe, or to take an husbande, because he or shee that so dothe, hathe broken and made voyde his fyrste fayth and promyse, which by his vowe he made to almighty God.

Therefore hee that shall well consyder wyth hym selfe the goodnes of thys sacramente, as I haue rehersed, and the singulare and manyfolde graces whyche God geueth to them that be honestly & for a good intent married in our sauioure Christ, shall bothe edifye his owne conscience towardes him selfe, and increase hys chast loue towardes hys wife, and by that laudable state of liuing highly please almighty God toward the attcining of his own saluation, which God of hys great mercy graunt to vs by the merytes of his deere sonne our Sauiour Christe, to whom with the father and the holy ghost be al honour & glory for euermore.

Amen.

Of the maner how to minister and contract Matrimonye.

Ser.xxviii.

IT is to be considered (good people) that although the solemnization of Matrimonye, and the benediction of the parties marryed, is made and geuen in the face of the Churche by a Preest the publik minister of the churche: yet the contract of Matrymonye, wherein this Sacrament consisteth, may be and is commonly made by the layman and woman whiche be marryed together. And because for lacke of knowledge howe suche contractes oughte to bee duely made, and for omittinge of suche thinges as be necessarye to the same, it chaunceth oftentimes that the parties chaunge theyr myndes, and wyll not keepe that promyse of marryage which seemed to haue passed betwene theym before, wherupon commeth and groweth betwene suche persones and theyr frendes great grudge and hatred, and greate sute in the lawe: Therefore I intende at thys tyme by Gods grace to declare vnto you whyche bee the verye woordes whereby thys Sacramente of Matrymonye is contracted, and to open certayne cases thereuppon dependynge, too the intente that suche contention, as commonlye is wonte to aryse

vpon the ignorance or not obseruing the same, maye the better be auoyded, and the parties so contracting, maye without scruple or cuyll conscience for so muche lyue together in Godlye and chaste Matrimonye, to the good wyll and pleasure of almighty God.

First, whosoeuer intendeth to take vppon him thys Sacrament of Matrimony, hys duetye is not headyly or rashlye and with blynde affection to enter so weyghtye a matter, but oughte wyth discretion and deliberation to choose vnto hym or her suche a make and felowe, with whom he or she shall verelye beleue and truste to lyue godlye and vertuouslye, without breach of the bond of Matrimonie in any case duringe their naturall lyues, and to beware that he enter not marryage with any such person, as the lawe of God expressed by the instinct of nature in euery mans harte, and the booke of Leuiticus, and also the holye and auncient Canons of the Churche doo prohibite and forbydde. Which prohibition now extendeth to the fourthe degree of consanguinitie and affinitie, and also taketh place in spirituall kynred, whiche is betwene the partye that is baptised or confirmed, and hys Godfathers or Godmothers, and their chyldren and wyfe or husband, before suche baptisme or confirmation, and also betwene the Godfather or Godmother, and the parentes of the chylde so baptysed or confirmed.

Furthermore, he ought to beware and forese

see that he or she be in no errour of the persone, nor of the condition and quality of the same person, with whom hee or shee intendeth to marrye. And if any scruple or doubt shall appeare vnto hym or her, concernyng the degrees or other impedimentes whiche maye lawfullye stoppe the contractinge of suche maryage: than hys dutye is to resorte to knowe the iudgement of hys Curate. And in case his Curate hathe not so profounde knowledge, as to resolue him in all suche doubtes, then oughte he or she further to resorte to his Ordinarye or Byshoppe to be resolued, to whom onelye the custome of the churche of olde tyme, not wythout great cause dydde speciallye reserue the hearinge and iudgement in all causes matrimoniall.

And further ye shall vnderstande (good people) that the maner to mynyster thys Sacrament of Matrimonye is thus to be vsed. First lette the man aske the woman if she bee content to be hys wyfe, and if she agree thereunto, then lette the woman aske the man lykewyse if he bee content to be her husbande, and if he saye yea, so that the mutuall consent of them bothe bee knowen, wythout the whyche no maryage is lawfully made before God, then maye the partyes proceede too the woordes whyche doo expresse this their mutual and voluntary consent, whych bee the formall woordes of the Sacrament, after this maner.

Let the man taking the woman by the ryght

hande,

hand, and naminge her by her name, as Marye, Jane, or as her name is, say these wordes: Jane here I take thee to my wyfe, and lykewyse lette the woman take the man by the right hand, and name him by his name, as Thomas, or as hys name is, saying thus: Thomas, here I take thee to my husbande. Nowe, when the two parties which marry together haue done this, and haue sayde these woordes, then be they ensured and iustlye marryed together, and be man and wyfe before God, and they can not breake thys mariage in any wyse afterwarde, as the man can not marry an other woman, nor the womã an other man, so long as they be bothe alyue. And yf the two persones haue sufficient recorde and wytnesse to testyfye what they haue done and sayde, then bee they manne and wyfe in the face of the world, and so both before god and man.

Thys maner and fourme of woordes not onelye the parties that intende iustelye to marrye together, but also suche other as shalbe called to bee present at the insurynge of other, as wytnesses of the same, ought diligẽtly to marke and obserue, and to see that the parties whiche shall be insured, saye the fore rehersed woordes, for they be the very woordes, whiche ioyne the man and the woman together, and make theym husband and wyfe.

The neglectinge or omitting of these formall woordes or the lyke in effecte and sentence, is oftentimes the cause of greate contentyon, and

also

also maye cause that the externall iudgemente of the Churche shall varye and dysagree from the inwarde iudgement of God. For example: Yf a man obteynynge in woordes the womans consent to marriage, and she hys lykewyse, shall saye these woordes: Jane, here I geue to thee my faythe and truthe and I promyse thee by it that I wyll marrye thee to my wyfe, and shee promyseth and sayth to the man the verye same, yea although eche partye byndeth him selfe by an othe of a booke too performe that promyse wythin twoo monethes more or lesse: yet for all thys, these twoo persones bee not insured, and made man and wife by these woordes, although they haue sufficient recordes to testify the same, because these woordes be not the formall woordes of the sacrament of Matrimonye, nor make man and woman husbande and wyfe. Yet these persones that make suche promise, bee bounden to marry accordinge vnto their promise, vnder payne of settynge theym selues in the state of dampnation: And yet notwythstandynge if the man shall marrye an other women after thys promyse, he is than the seconde womans husbande, and not the fyrste, thoughe the fyrste be styll alyue:

And the like case is, yf the woman marrye an other man after her promyse made before, shee is than the seconde mannes wyfe, and not the fyrste, because the partyes at that present tyme

when

when the one promised faith and trouth to marrye the other, dyd not contract Matrimonye by the formall woordes of the presente tyme, by whiche they bee knyt together in maryage, but sayde other woordes signifyenge promyse and tyme to come, and so afterward chaunged their myndes contrarye to theyr promise, whereupon followeth many times grudge, hatred, and sute betwene the parties and their frendes, & sometimes also it followeth that the partyes so promysing maryage one to an other, doo lyue in fornication and deadlye synne wyth the other persons which they maried afterward.

And for the further openinge of this matter, ye shall vnderstande (good people) that if a man and woman doo consent in theyr hartes too bee man and wyfe, and doo wyll and intende so to make theim selues by the woordes whyche they shall expresse and saye one to an other, and than vpon thys consent and agrement, the man saith vnto the woman thus: Jane, I promyse thee by my faythe that I wyll take thee to my wyfe. And the woman saythe likewyse to the man, or els some other suche woordes of promyse to marrye in tyme to come, thinkinge and beleuing that by those woordes they bee iustelye insured and made man and wyfe: Nowe in thys case these two persons be man and wyfe before God, because they wylled and intended so to bee in their hartes, and also intended so too make theym selues in deede by their woordes.

And

And yet they bee not man and wyfe before man, and by the iudgement of the church, though they haue sufficient record of that they did & saied, because they did not say the formall wordes of the present time wherby Matrimony is cõtracted, without sayinge of whiche woordes (if they can speake) they be not insured and made husbande and wyfe before man and by the iudgemente of the churche, what so euer they intended in theyr hartes, for the church must take the wordes iustlye, and iudge what they signifye after the common speaking and vnderstandinge of them, and that a mã may know, and not after the myndes and intentes that persones may speake, for that can no man know but the speakers them selues. And therefore in this case when the woordes of these two persones so insuringe them selues, be brought before a Iudge to be examined: it muste bee determined that those two persones bee not husbande and wyfe, and yet if eyther of them do marry, as the man an other woman, or the woman an other man, then do they commit adultery, and lyue in deadly synne, so long as they be with those whom they haue maried. And that is because they made them selues mã and wyfe before in the syght of God, who sawe theyr willes and hartes, and what they intended, & dyd then before him, and therefore that maryage whiche they made than, they maye neuer breake after. And in case the man shall forsake that mariage whyche hee made before God, and shall openlye ioyne himselfe in mariage with an other woman

after-

afterward, then shall he synne deadlye, and continue in the same, so long as he is with that woman whom he last openly married, because they be not married before god. Yet dothe not the latter woman synne, to vse the carnall companye of that man, because shee beleueth he is her lawful husbande, nor she is not bounde to beleue the contrary though he tell her the contrarye, and so she may alwaies vse him as her husbande, yf he vse her as his wife. And the lyke case is if the woman breake from the first ensuring, & marry an other man, then dothe not he sinne to knowe her as his wife, but she sinneth, because she knoweth that he is not her husbande.

But nowe what remedye for a man whyche hath insured and married him selfe to a woman before God, with a full minde and consent in his hart, and yet forsaketh her afterward, and wyll not solemnize that mariage, but marrieth an other openlye, howe maye he saue him selfe from deadly synne and dampnation, seynge hys Prelate by the iudgement of the churche wyl compel him to continue with the second woman whō he married openlye, and will not suffer hym to forsake her? Surely the remedy is very paynfull & daungerous worldlye, howe be it, it is better to fall into the handes of man, than into the handes of God. And for so muche as I can learne, the remedye which that man maye haue is thys: he muste leaue and forsake the seconde woman, and go if he can, and so thynke it good, where he maye escape the paynes of the lawe. And if he be

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excommunicate, because hee wyll not bee wyth her, and for goyng from her then he muste suffer it, and so he muste suffer anye other punyshment that he shall chaunce to haue therefore, rather then to vse carnall companye with that woman agayne, so longe as the other woman is a lyue, for he knoweth she is not hys wyfe before God, and therefore he shoulde doo against Gods law, if he shoulde kepe her companye as her husband, and rather than to doo so and offende almyghty God, he muste suffer anye maner of payne, that the lawe of man maye cause him to haue. And so muste a woman doo if she fall into the lyke case, for thys is the remedye, and there is none other that I knowe.

And for so muche as I haue spoken some parte of the Prelates doynge herein: ye shal further knowe, that if a Prelate dooe by the iudgement and censure of the Church, excommunicate or curse a man or woman for leauinge or forsakynge the seconde maryage, he doth it iustly and lawefullye, because the Churche oughte to suppose the best and the most likeliest, that is to say, that he whiche marryeth openlye, beyng a Chrysten man, would not so haue done, if he had maried him selfe to an other woman before god, nor haue done so greatlye againste his owne conscyence and Gods lawe.

And also the Church ought to suppose thys seconde marryage good, because it canne not haue a due proofe of the fyrste Marryage, whyche

which the man saythe hee made before God, but ought to iudge and determine the seconde maryage to be lawful, & may iustly excõmunicate him that doth forsake it. And moreouer the Churche may not beleue the mã which saith that hee was maryed before, & that this second woman is not his wyfe. For beside that, hee graunteth that he hath broken the promise and mariage whiche he made before almighty God, he also confesseth openly before the church that he is vntrue in hys deedes and woordes, and not worthye to be trusted and beleued, and therfore the churche ought not to allow his saying, nor to beleue it as true, concerning the first mariage, but rather to iudge it to be false, and that he sayeth so nowe because he loueth not this woman, but hateth her, or els so he sayth for some other euyll purpose.

Wherefore I shall exhorte in the name of our sauiour Christ euery mã or woman diligently to loke vpon them selues & their own consciences, and discretly to consider what they wyll and intende in theyr hartes when they make anye contract and promise of maryage openly or secretly. For by their owne consciences and intentes they shall be iudged before God, and be condempned if they do the contrary, althoughe they may with woordes and excuses doo agaynst it, and defend theyr so doyng here in the face of the worlde before man. The surest waye that euerye man and woman may take in makyng of these cõtractes, is to marry alwaies in dede here before man, as they dyd wyll to do in theyr hartes, at the tyme of their

of their ensuring, what wordes so euer they said than, for so maye they alwaies discharge theyr conscience and put awaye all doubtes, and lyue iustly together husbande and wyfe in the seruice of almightye God. Moreouer the like doubte or ambyguitie maye chaunce vpon the other syde, that is, if a man and woman come together to insure them selues, and do saye the very formall wordes of the Sacrament before sufficiente recorde, and yet the man doth not consent in hys harte to take that woman to his wyfe but saieth the wordes for feare of displeasing his parentes or frendes, or els for some other noughtye purpose, and likewise of the woman. Nowe these two persones be husbande and wyfe by the iudgement of the Churche and before man, and yf any of them would forsake the other and be maried againe, they maye not so doo, thoughe they both graunt that they did neuer cōsent to be man and wife when they were insured, no nor though they do both agree to forsake other, and yet they be not husband and wyfe nor maried before god, and that is because they did not wyll and consent in their hartes so to be when they sayde the wordes of matrymonie. And therefore yf these two persones do vse carnal companye together, then the partie which did not consent doth commyt fornication and sinneth deadly in so doynge the duetie of mariage, as longe as he continueth in the same wyll and mynd that he had when he was insured, be it the man or the woman. Therefore let euerye man and woman take good hede

when they be insured and speake the wordes of this sacrament, that they thinke and will then in their hartes the same thinge, whiche they doe expresse in their wordes, or els lette them neuer speake those wordes neyther for father or frēde, or for any other cause. Nowe the remedy in this case is easyer than in the other before, whiche is this, that the man must chaunge his minde and consent in his harte to take that woman to hys wife as he saied before that he did, and the woman likewise: And this done, then be they man and wife before GOD, and their matrymoniall knowledge together is no lenger sinne but lawfull and good afterwarde. This is the remedy in this case and there is none other.

Many moo cases and difficulties in this Sacrament of Matrimony I might reherse whiche the Churche of God hath fullye debated and resolued, but I thinke these few to be sufficient to the laye man for vnderstandinge howe mariage ought to be ministred and contracted. And notwithstandinge that the man and woman consentinge to bee man and wife, and sayinge the wordes of the Sacrament, be perfitely maryed together: yet the marienge of them in the face of the Churche afterwarde by the ministration of the Priest is not superfluouse, but muche expedient for sondrye causes, firste to thintent that this Sacramente shoulde haue that solemnitie and reuerence whiche is due to so holye a thinge instituted by our sauiour Christe him selfe, for that coniunction whiche the Priest as Gods mi-

minister dothe vs to vnderstande, that Matrimonye is made by the allystaunce and working of almightye God.

Secondlye that the persones whiche be maried may receiue & haue the fruite of the prayers and suffrages whiche be saide for them in the sacrifyce of the church, and also may be partakers of the blessinge of God which is made ouer them by the prieste, wherby we knowe that the state of lyuing in mariage is blessed of almightie God.

And thirdlye it is solemnized in the Churche, that it might haue the more recorde and be more allowed and fortyfied by the solemnizatton, and that all doubtes whiche mighte be imagined agaynste it, shoulde be put awaye. Further I shal not nede to alledge vnto you at this tyme, but onelye shall exhorte you to haue alwaies God & his true religion before your eyes, in entringe to this state of life by matrimonye whiche can not be dissolued or auoyded at the wyl and affection of man, but must be kept and obserued till death departe the same. For as we see by experience how vpon noughty & affectionate beginninges there commeth seldome good successe: so yf the beginninge of these contractes in maryage bee vsed with discretion and Godlye intent in suche forme as I haue declared vnto you where the harte and worde do ioyne together, and the dede performeth that was promised and sayd before, then shal these manyfold contentions & breache of charitie cease, & the parties loue one an other in chaste loue as Christe loued hys Churche,

and shal labour to bringe vp their childzen in the feare of God and knowledge of true religion, which shalbe a great helpe and furtherance to their saluation by the merey and merites of our sauiour Chriſte, to whome wyth the father and the holy ghoſt be all honoure and prayſe for euermoze.

Amen.

¶ For what intent and wyth what affection men and women should marrye. Ser.xxix.



S in the contracting of maryage (good people) yf the ryghte forme and laudable maner therin prescribed by the holy Church be not observed, ther chaunceth often times muche contention and hatred afterward vpon the same, as ye haue bene taught: euen so yf thintentes of mariage and the causes that moue and prouoke men and women to bee maryed be not Godlye and honest, the successe of those mariages commonlye folowe thereafter. For whyche cause I intend God wyllinge to declare vnto you at thys tyme, whyche causes bee nought and reprouseable, and whyche be honeste and Godlye. For yf the intent and cause why men and women doe marrye be not good and Godly, than shall not there lyfe be acceptable to almightie God, nor yet longe pleasaunte vnto them selues, as experience doth many times euidently shewe. A great number of folkes do marrye for one of these two causes and intentes or for bothe: eyther to haue the luste and vncleanlye desire of the flesshe fulfylled, or els to get worldlye goodes and riches therby. Both these causes if they be chefely and principally intended by the parties which marry, be very euil and vngodly.

Many yonge men and women doo vse to say in rebuke of other that they wyll not marrye for ryches and goodes, but for good loue, and yet that good loue is mooste principallye for to haue their sensuall appetyte and carnall desyre fulfylled. Whiche maner of loue doth neuer long endure betwene them that so marrye, but it decayeth and goeth shortly away. And than suche persones beginne to mislyke one an others conditions, and to waxe werye one of an other, and after continuaunce and increace of that weryenesse, it groweth to bee so paineful and greuous, that the parties wyshe them selues vnmaryed againe, yea and many tymes they wyshe them selues buried, and no metueyle. For an euyl tree suche as is carnall concupiscence and fleshely loue, can bring forth no good fruyte but such as I haue rehersed.

I nede not to shewe and iudge for what intent goodlye younge women marrye poore and miserable persones when they haue done amisse. For they be but a smal numbre, and yet they vse more byce vnder the cloke and couer of mariage, than they durst do before whē they were syngle. Now againste these persones whiche after such sort and with such intēt do enterprise to marry, that they do exclude God from them selues and from their mindes, and do applie and geue them selues to satisfye their lustes and pleasure, as horses and moyles do, whiche haue no reason or vnderstandinge: againste all suche persones (as

Tob. vi.

the

the Aungell Raphaell taught the good younge Tobye) the deuill hath power to preuayle.

And althoughe almightye God of his greate mercye doth not nowe suffer the deuyl to vse his malyce againste the bodies of suche offendours as he vsed in the time of Tobye agaynste the seuen wicked husbandes of Sara the doughter of Raguell: yet no doubte of it their noughtye eye doth make darke their hole bodie, that is to saye, their wicked and lecherouse intente dothe corrupte their soules, whereby they come to the snare of the deuyll, who spirituallye preuayleth againste them. Tobye. vi.

Moreouer the greater parte of the other people dothe marrye for the other cause, that is, for goodes and ryches. And for this purpose man and woman doo not onelye marrye them selues, but they doo also studye and labour to marrye their children and kinsfolkes to gleane and get ryches. So that nowe commonlye there is no other vertuouse lyuinge, honestye, good conditions, wisdome, stocke, lynnage, personage, beautie, youth nor any thinge els so greatly regarded and considered as is worldlye goodes and possessions. For if the man be voyde of vertue and discretion, and lette him haue deformitie, and be without personage and so forthe, yet yf hee haue greate lande and goodes, there shall be no faute nor lacke founde in him, but shal haue suters vnto him for their doughters & kinswomē. And on the other syde, yf a woman haue greate

substãce and goodes and many good Lordships and Manours, although she haue neuer one or fewe good conditions or vertues she shal be sure to haue suters to marry with her, both of great men and other, be she faire or foule, yong or old, beautiful or deformed: but the miserable life and sorowful paine that suche persones many times haue of their mariage, they them selues can tell, and yet they be not able to expresse wyth theyr tonges, all that they sele & suffer in their hartes. And then they curse their goodes and the daye in the whiche they were maryed. Yea and more ouer we see daylye that great men doo sell theyr children as thoughe they were bondes & slaues, and do nothinge studye or labour to marry their sonnes to good wyues, nor their doughters to good husbandes, but their principall care is to sell them where they haue moste monye. Lykewyse the buyers doo not care for the good conditions of those they buye, but loke more vpon the landes and rentes whyche those shall haue and enioye, and therfore oftentimes both the buyers and sellers of suche wardes and other, marrye their children to great misery and endlesse paine. And thus for goodes and riches they be vnkind, vnnaturall, and cruel Fathers vnto theyr children, and cruel frendes vnto theyr kynsfolke, in geuing and procuring to theim so painefull and sorowfull a lyfe: And manye tymes they distroye their owne families and auncyent houses thereby, for that their sonnes noughtly brought

vp

vp, or els their sonnes in lawe euyll chosen, for lacke of grace, and the rather also for suche dysagrement as chaunceth betwene them and their wyues maried principallye for possessions sake, dooe waste and consume in small tyme all that their parentes and auncetours wyth all theyr wyttes, longe seruice, and painefull industrye, and labour, haue gotten together in many yeres before.

And here ye shall vnderstande good people, that I doo not prohybyte and forbydde men to looke for no maner of goodes when they wyll marrye: For reason doth graunt that bothe men and women shoulde before they marrye wel consyder, what crafte, occupation, habilitye, and what goodes they haue them selues to lyue with all if they marry. And reason doth admytte that they shoulde likewise looke what habylitye and substaunce they be of, wyth whome they wyll marrye, and wey and caste howe suche charges as maye growe vnto theym by chyldren and otherwise when they bee maried maye be borne and susteined.

These thinges men and women whyche wyll marrye oughte well to remember and consyder, and therefore I speake not agaynste suche considerations and lookinge for goodes, but I saye almyghtye GOD and reason dothe reprove and condempne all them whiche do marrye most principallye for goodes and ryches. For that intent and purpose is noughte and contrarye to

Gods

Gods ordinaunce in that behalfe. And it is also euident that goodes and monye, Lordshippes, ryche apparell, delycate fare and so forthe can doo no pleasure or profyte vnto the hartes of maried persones, excepte they haue together faythful loue kyndenesse, & ioye, one of an other, and godly and comfortable agrement.

Nowe that I haue shewed vnto you suche causes of mariage as be vngodlye, it is lykewise requisyte to declare the other causes whyche almighty GOD and his holye word doth allow, whiche be the verye same wherfore GOD did institute and ordeyne thys Sacrament of matrimonye, that is to saye, the loue and desire of childzen and posteritie, by whom GOD should be more honoured, and the hatred of fornication and vnclene life.

Gen.i. The first cause is set forth in the boke of Genesis, where God blessed our firste parentes and bad them increace and multiplye and fulfyll the earthe. Tobye the yonger shewed that he maryed onely for thys firste cause, sayinge vnto almightye GOD thus. O Lorde thou knowest

Tob.viii. that I take thys woman to my wyfe, not for cause of lecherye or to satisfye and fulfyl my carnal lust and desire: but I take her onely to haue posteritie and chyldzen, to the intent that thou mayest be alwayes here blessed, lauded, and honoured. And for thys intent Christen men shoulde moost principallye marrye and bryng vp

vp their children in vertuouse lyuinge that they maye iustely lyue, laude and honour almightye GOD, and when God sendeth them chyldren, to teache them to doo the same. The vnchrystened and heathen men doo marrye to haue children, and to encreace their people, but not to haue almightye GOD lauded and honoured, whose honour and glorye good men shoulde specially seeke to set forth and encreace bothe in them selues and in their children.

The other cause is that men and women might by this Sacrament haue a iust and good remedye agaynste the sensuall appetyte of the flesshe, & to auoyde the sinne of fornication, when they feared that they coulde not lyue otherwyse chastelye, whereof Saint Paule wrote to the Corynthians thus. It is good for a manne not to touche hys wyfe, yet for auoydinge of fornication, lette euerye man haue or vse hys owne wyfe, and lette euerye wyfe haue or vse her owne husbande, and lette the man paye hys debte to hys wyfe, and lykewyse the wyfe to her husbande. For the wyfe hathe not nowe power of her owne bodye but her husbande, and lykewyse the husbande hathe not power of hys bodye but the wyfe: dooe not defraude one an other, excepte it bee for a tyme by mutuall consent, to the intent ye myghte geue and applye your selues more freely to prayer, & so forth. So that these two intentes, that is to saye, the loue

1. Cor. vii.

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to haue childzen, and the hatred oz auoydinge of foznication, as they be the pzincipall causes why this Sacrament of Matrimony was ozdeyned of God: so they ought to be the pzincipall causes why men and women shoulde marrye together. Foz so shall they receiue the graces whiche God geueth in mariage, & shall beautifye his church, and haue greate helpe and furtherance towardes their saluation. And contrarye they that with couetouse and lecherouse affections doo ioyne theym selues in mariage, they loose the grace of the Sacrament whyche they mighte haue hadde, they dishonour thys holye Sacrament in making it a cloke and a defence foz their noughty and vicious intentes, and they bzynge them selues vnder the power of the deuyll, who than is permitted to pzeuayle againste them.

Mozeouer good people, it is expedient when a man wil marry foz the causes befoze reherſed, that he diligentlye remember and consider the lawe of Matrimonye. That is to saye, howe he shall bynde him self to loue his wife as his owne
Ephes. v. bodye, and better than any other man, woman oz chylde, in suche sozte as Chziste loueth hys Churche, and did geue him selfe to the death foz it, to make it holy and without spotte. And also the man ought not to be bitter & fell against hys wife in vsing bzawlinges, chyding, oz fightinge
Coloss. iii. with her. And that he muste kepe iustely matrimonial chastitie, & that he must forsake to dwell with his father & mother and al other persones,

foz

for to bee and dwell wyth his wife, and that he ought also to cherishe, helpe, and comforte her, as he would do his owne persone. For when he marieth, he and his wife be made one bodye. And this loue and kyndnesse the man muste shew his wife, not onelye the firste day, or the first yere, or whyle she is ponge and hath health, but he muste thus loue her, and so much do for her alwaies so longe as he and she lyue together, whatsoeuer sickenes or chaunce commeth to her, or what cōditions so euer she haue. For though a man may for certeine causes be from the company & dwelling with his wife againste her will, as if he can proue that his wife hathe geuen the vse of her body vnto an other man and haue not kepte her matrimonyall chastitie, and so forth in some other cases: yet he can in no wise breake his mariage nor the bond of it and marry an other, nor Mat.19.5
he can not be discharged of the obligation and promisse which he made to loue hys wife and to doo for her as muche as for his owne bodye and persone, alwaies when his wife shall haue nede. These considerations and remēbraunces ought euerye Christen man to haue when he intendeth to marry, for what cause so euer he marry. And likewyse also when a woman wyll marrye, she muste diligently consider after what maner she must lyue with her husbande, how she shall bow and bynde her selfe vnder the paine of damnation, to loue her husbande aboue all men, and to worshippe him, and meekely and gladly to obeye him and fulfyll that he commaundeth and desy-

reth

reth her to do in all thinges whiche perteyne to Gods lawe and the duetie of mariage. And she must alwaies kepe her matrimoniall chastitye, and helpe and succour her husbande in his nede as she woulde her owne persone, and she must do al thing whych she did bowe and promyse when she was maried. For the lawe of Matrymonye byndeth the woman to euerye thinge touchinge the duetie of a wife, as it dothe the man concerninge the duetie of an husband.

These thinges well considered on bothe the parties, shal be a greate helpe and prouocatyon that they shall study and labour most principally to ioyne and couple theim selues vnto persones whiche haue aboundaunce of vertues and good conditions, more than for any other sinistre affection, seinge nothing can cause or make this matrimonyall loue and agreement to be kepte and continued amongest maried persons so much, as honest, equall, and like conditions shal do.

And where as the scripture sayeth that a man maye haue an house and riches of his parentes,
Prou.xix. but a good and prudent wife is the gift of God: he ought before he shall marye moste humbly to begge this good gifte of almightye God wyth long deuoute and continual prayers, as one special thing wherupō resteth his ioy in this worlde, and by wel vsing of that hope of ioye in the next worlde. And because mariage is an honorable
Heb.xiii. thing as saint Paule sayeth: let thē haue no euil affection nor do nothing that might dishonor it, but before they celebrate ỹ same mariage let thē

pre-

pzepare their hartes with fasting & other godlye and spiritual exercises, to come wozthely to such an honozable Sacrament, & to do as becōmeth the childzen of holy people, and not like Gentiles and heathen people whiche know not God, noz haue no godlynes befoze their eyes. Last of al I shall exhozte and admonyshe you that bee maryed, to vse your mariage in suche sozte here in this wozlde, as it be no hynderaunce foz you to come to the next wozld, so to indeuour your self one to please an other, that ye doo in no wise displease GOD your creatoz, so to seke and dooe those thinges that be tempozall, that ye omytte not to seke and labour foz those thynges whiche be eternall, so to be glad of your present pzosperity, that ye be not careless without feare of eternall damnation, and so to be sozye foz suche aduersitie as chaunceth here, that ye bee not voyde of sure & perfyte hope of eternall felicitie.

Tobie. viii

Gregor. pastor. cura part. iii. admonit. xxviii.

Lette not the cares of thys wozlde so breake and caste downe your hartes, but that the hope of heauenlye and eternall ioyes maye comfozte and staye them againe. And also lette not the flatteringe face of wozldlye wealthe so inueigle and deceiue you, but that the feare of Goddes eternall iudgement maye bzydle you and kepe you in awe. Foz the myndes of Godly maried persones although they be not able to fozsake the cares of thys wozlde, and vtterlye to contempne wozldlye thynges: yet oughte they by their desyzes and godly affections to ioyne themselues to thinges eternall.

These good lessons Saint Paule knitteth vp in a fewe wordes, sayinge thus: The time is short and it remaineth that they whiche haue wyues be as hauinge no wyues. As thoughe he shoulde say in longer processe, that the ende of the worlde and the laste iudgement of God draweth nere, and so much the more ought euery man to be careful how he shall appeare and be founde at that iudgement, and that the case of matrimonye is not like nowe to vs that be in the end of the worlde, as it was to the olde fathers in the beginninge, for amonges them he was accompted and taken as accursed by the sentence of the lawe that did not rayse vp seade in Israell, that dyed without yssue and childzen, for that was the tyme to increase and multiply Gods people, by which people it was prophecyed that the Prince and Sauiour of the worlde should be borne, and for that cause the people of GOD did as muche as they coulde applye them selues to mariage wherunto they were kindled and moued not by concupiscence, but by obedience, not for satisfyenge of their carnal lust, but for religion to obey the law and to haue fruyte of their bodies: but now since that the fulnes of time is cõmed, and the worlde draweth towardes an ende, the case is altered. For now sayeth our sauiour Christe, in waye of exhortation, he that can take the gifte of chastitie and sole life let him take it, since whiche time, manye that haue that gifte vse it in dede, and he that wyll not vse it may not excuse him self that he hathe it not, and in case he be maried let hym lyue

1. Cor. vii.

Ambro. in Paulum. 1. Cor. vii.

Eccles. iii. Aug. de bono con-iug. cap. ix, xiii, xxii.

Mat. xix. August.

lyue and be as vnmaried, hauing the same affection to continent life, and the abstinence frō the act of Matrimonie, as Abraham and the old fathers had, who than serued not the lustes and desyres of theyr flesche, but serued the lawe, the tyme of encrease, and the ordinaunce of God, beyng slowe and forbearing to require, but sometimes content to pay theyr matrimoniall debte, and let him so take carnall comfort of his wyfe, that in no wyse her loue withdrawe hym from seruinge of God, seyng he ought to loue her in God & for God. And therefore maried persones be bounden, if any displeasant thyng chaunce amonges them, with patience to beare one an others burden, and so to fulfyl the lawe of Christ, which is charitie, seking to amende that is done amysse betwene them, rather by discrete and louing admonition, than by furious and vnkynde correction, which shalbe a cause, that either partie shall take heede and beware to do any thyng that might displease the other for very loue and for feare of loosing the others fauour. Gala.v.

Thus haue ye hearde good people, for what cause men and women ought to enter maryage, and partlye how to lyue in the same, to the pleasure of almyghty God, accordyng to the example of al holy men, and the doctrine of our Sauiour Christ, to whom wyth the father, and the holye ghost be all glory and honour, world without end. Amen.

(.:.)

Of the sacrament of extreme Unction. Serm.xxx.

Considering good people, that the lyfe of man is but shoꝛt, and passeth awaye lyke a shadowe, and that death as it is most certeyn to come to euery man, so it is vncerteyne what tyme, oꝛ what houre it shall come, and also considering that the deuyll our ghostly enemy, as he ceaseth not all our lyfe tyme, with his craftie tentations to lay in wayte foꝛ vs to supplant vs and to bꝛing vs to deadly synne, and so to loose the fauoure of God our moste mercyfull father: so in the time of our infirmitie whē death appꝛocheth, then I saye, is hee most bulye and fearce to subuert vs, and wee also at that tyme leste able to withstand him, our minde being thē much alienated with the payne of oure disease, and the heauines of our body, which than dꝛaweth towardes coꝛruption: Therefoꝛe oure Sauiour Chꝛiste, our most speciall helper and comfoꝛter in all dystresses, hathe pꝛouyded foꝛ vs a singulare and speciall good medicine whiche is the Sacrament of extreme Unction, the vertue wheroꝛ is at that tyme of our infirmitie to comfoꝛt our soules whiche be wont to waxe heauye foꝛ the dyssolution of oure bodyes, and also to strengthen vs wyth the grace of the holy ghost, agaynst the violent assaultes and tentations of the deuyll, and also to replenyshe our hart wyth glad-

gladnes agaynste the terrour of deathe, and fy-
nally to forgeue vs our dayly treſpaſſes, where-
with we haue diſpleaſed hys Maieſtye, ſuch I
meane as this our tranſitorye lyfe, conſidering
our frayltie and weakenes can not be paſſed o-
uer without, and all this alſo is done with the
aſſiſtaunce of ſuche godly and faythfull prayers
as the Prieſtes of Chriſtes Catholyke Churche
doo make to almyghtye God for the ſycke man
at the miniſtration of thys Sacrament of ex-
treme Unction.

Of which Sacrament Saynt Marke ſpea-
keth in hys fyrſte chapiter, where it is wrytten Mark.vi.
that our Sauiour Chriſt dyd ſende foorthe hys
diſciples to preache, preſcribynge vnto theym
what maner and fourme they ſhoulde obſerue
in theyr progreſſe, and then it foloweth that the
diſciples goyng abroade, preached to the people
to doo penaunce, and they dyd caſte foorthe ma-
nye deuylls, and they anoynted wyth oyle ma-
nye ſycke perſones, and they were made holle,
which thing they dydde not in theyr owne name
and power by preſumptiō, but in the power and
name of Chriſt as he had preſcribed & cōmaun-
ded thē before to do. And becauſe in the wordes
of the Euangeliſt is ſet forth playnly the viſible
ſygne of oyle, & alſo the inuiſible effect of grace,
annexed & folowing therupō: therfore the holy &
vniuerſall church of Chriſt as the practiſe of the
ſame, & the conſent of the auncient wryters doo
witnes, vnderſtand and beleue thys ſacrament
to be then inſtituted of oure Sauioure Chriſte.

Which thing the holye Apostle Saynte James also deliuering that to the people, which he before had receyued of Christ, setteth foorth more at large, writing thus: Yf any person be sycke amonges you, let him call the Priestes of the church to be brought in, and let thē pray ouer him, anoynting him with oyle in the name of our Lorde, and the prayer of fayth shall saue the sycke person, and our Lord shall relieue him, and lyft hym vp, and yf he be in synnes, they shall be forgeuen hym. By whiche woordes we be assured that God dothe assyst the ministration of thys Sacrament, and also we learne howe it oughte to bee vsed in all poyntes. Iacob. v.

Fyrst he telleth to whom it ought to be ministred, that is to say, to Christen men or women such as haue receyued the Sacrament of Baptisme before, and not to euery one of them, but to such as be than visited by the hand of God with some great sycknes of the bodye, and be in some perill of death, by reason of the sayde sycknes, and not by any other outward violence of warre or execution, and not to yong infantes that haue no neede of it, nor to suche, as eyther for younge age, or for phrenesie lack the vse of theyr reason, but to such as haue knowledge and haue dominion ouer theyr own willes, and being in veniall synne do requyre the same either than or before, as it may be presumed by theyr former will. So that it is euery Christen mans dutie to requyre this Sacrament with humble request and with perfite hope to atteyn the grace and effect which

is geuen by the same.

Secondly, saint James expresseth to whom it apperteyneth by office and dutye to be minister of this Sacrament, in that he wylleth the sycke man to call for the Priestes of the church. For onely Priestes be appointed to be ministers thereof, not as in theyr owne name and authoritie, but in the name and authoritie of our Lorde Jesus Christ, so that the Priest in that doynge dothe beare and represent the person of Christe and hys holy Church, who besyde hys prayers, doth minister the outward Sacrament of aneling, and Christ inwardly worketh the invisible grace of the same in the soule of the party aneyled, like as he vseth to do in al other sacraméts.

Thyrdly, Saynt James expresseth both the matter or outward element of this sacrament, and also the maner howe to vse it. The matter wherein it is ministred is oyle, which is a thing most conuenient to declare the effectes and graces geuen by the same. The maner howe to vse it, is by prayer ouer the sycke persone, and by anoynting him in such places of his body, as wer occasions, or as it wer windowes, wherby sinne is chiefely committed, as the places of our fyue wittes or senses. For by the eyes concupiscence, couetousnes, and manye other vyces enter into the soule: by the eares detraction, false reportes, and thereupon folowing anger and enuye, and suche like infect the soule: by the nose, delitious lyfe, and muche other occasion of synne is ministred: by the mouthe both in tastyng, and also in

speakinge that is agaynste God and hys neyghbour, a man often tymes doth offend by the reynes and other partes therunto adioynynge, carnall desyres and concupiscence of the flesh is accustomed to corrupt the soule, and finally by the handes and feete is practysed muche vyce, the particulers whereof I neede not to reherse. For these causes the sycke person is anoynted in the sayd places, at which tyme the Preist and they that do than assist hym, with sure faith and confidence in almighty God, putting away all mystrust and doubt, make theyr most humble prayer to his maiestie, that it would please the same, throughe that vnction as a spirituall medicyne and hys most mercyfull goodnes to pardon and remit what so euer the sycke person hathe offended by his sight, or hearing or anye other part of hys bodye aboue mentioned, with manye other godlye and holsome prayers thereunto annexed and vsed to be said and frequented in the church of Christ. And thus to praye ouer the sycke persone and to anoyle him, is not the inuention of man, deuised by mans wytte, but accordynge to Gods ordynaunce is done in the name and authoritie of our Lord, who is the authour of thys sacrament, as he is lykewyse of al the other, by whose assistaunce, and secrete operation this sacrament woorketh hys spirituall and inwarde effect, which effect Saynte James last of al declareth, saying: The prayer of fayth shal saue the sycke, and God shall relieue and lyft hym vp, and if he be in synne, they shall be forgyuen vnto hym.

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Which effect is double or twoo wayes, the one chiefe and principall is in purging and makyng cleane the soule from dayly and venyall synne, whych neuer fayleth, if the syck partye doo not stoppe the influence of Gods grace, whyche hee maye doo by remaynynge then in deadlye synne, neglectinge to procure that to be forgyuen vnto him before, by the sacrament of Penaunce, or by mistrustyng to receyue that grace of God whiche is signifyed and promised by that holy vnction. Therefore ought euerye man and woman beyng sycke, fyrst to confesse hym selfe and receyue the Sacrament of Absolution, then to receyue the blessed foode of immortalitie in the Sacrament of the Aultare, for the perfection of Gods influence, and the increase of all hys former graces, and than afterwarde wyth sure faythe and confidence in God, requyre to be aneyled of the Prieستes of Chrystes Churche. And in so doyng besyde the perfyte purgynge of hys soule, hee shall (no doubte of it) feele inwardly great easement agaynst the paynes and horrour of death, great strength and comforte of the spirit, wherby lyke a good warriour and stoute Champion of Chryste, he is then made more able to wythstande the vyolent tentations of the deuyll, and fynallye greate ioye and gladnesse in hym selfe, great staye and increase of fayth and hope towardes God, and great desyre to be deliuered from the myseryes of thys transitorye worlde, and to be called to the eternall Cytie of God in the kyngdome of heauen.

The other effecte is the healyng of the bodye from corporal diseases, or at lest the mitigation of the same. Which effect is not principall, and doth not alwaies follow: partly for the smalnes of faythe in the sycke person (for great and vehement fayth is requyred to haue Gods power to woorke such corporall healthe in men,) partly for that God our most mercyfull father, accordynge to his heauenly wisdome, thinketh it best for vs otherwyse to dispose of vs as he knoweth to be most expedient for the saluation of our soules, or the commoditie of his elect people, whose benefite of corporall health, if it had bene then bestowed vpon vs, perchaunce the malice of our wyll would haue abused it to the offence of God, and the daunger of dampnation to our soules.

Therefore in all such indifferent thynges, as be sycknes or health of body, euery Christē man ought to commit and referre it to the good wyll and pleasure of almighty God, and to think and esteeme that to bee best, what so euer God shall woorke by vs, although it seeme to be hurtfull to vs, or to be contrarie to oure desyres and petitions, which in all thinges (as he taught himself) ought to be directed and submitted to hys wyll and pleasure, who alwayes of his godlye prouidence disposeth all thinges swetelye and mercyfully. But how soeuer God shall woorke concerning our corporall healthe, we ought surelye to trust, that god for his part (if there be no stoppe in vs) fayleth not to woorke inwardlye in oure soules the spirituall effectes whiche I haue re-

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herſed beſoze. And becauſe there be two thinges whiche let the ſoule freelye to haue recourſe to God, and to delyte altogether in him, the one is that weaknes and feablenes which is left in the ſoule of man after the wounde of deadlye ſynne, although the gylte of the ſame be remytted by true penaunce, the other is, the daylye heappynge vp of many venial ſynnes, into which a man faileth by frayines of nature, by ſodeyne motions, by imperfection oz coldnes of charitie, by vehement agonies of ſickenes, oz by negligence in not taking heede to himſelfe, his actes, and profeſſion: Foz that cauſe to remoue theſe twoo euils, God hath ozdeyned this Sacrament of extreme Unction to bee miniſtred, whereby the weakenes of the ſoule is ſtrengthened, and all venyall ſynne remitted, if it be well and deuoutly receyued. And ſeyng a man muſt needes once departe hence, and ende the iourney of this troubleſome lyfe, foz ſo much as the ſoule is by the fleſh lodē, dzawen backe, infected, diſquyeted, and weakened: therefoze it hath neede of a newe ſtrengthe and ſpirituall medicyne, ſpecially at the paſſage hence by deathe, that it neyther fall, gyue ouer, oz diſpayze, but that it be releued, diſburdened, pacified, comfozted, & made able by the ſtrength of the holy ghoſt to abyde wyth God, and by his ayde to paſſe thzough the miſeries and trauails of this lyfe, and to exchaunge the ſhozte & lyght affections of thys tyme, wyth the eternall and weyghty ioyes in the kyngdome of heauen. All whych graces, as I ſayd beſoze, the ſoule of the

ſycke

sycke person receyueth and is indued withall, by the worthye and deuout receipt of thys holy sacrament ordeyned of almighty God for the same purpose. Thus haue ye heard good people the meaning & effect of the doctrine of S. James concerning this sacrament how it ought to be vsed, what grace and vertue is geuen to vs thereby, which to neglect and to defraude or depriue our selues of the benefites thereof wylfullye: were great folye. For although it be not absolutelye necessarie to saluation, as is Baptisme, without the which no man ordinarylye can be saued, yet if it be dispised and of contempte not regarded, when it may be had, it is a let and stoppe to saluation. Wherefore I shall exhorte you all in the name of God, that when God by sycknes shall visite any of you, ye folow the counsel of the holy ghost, vttered and expressed by the writing of this holy Apostle Saint James, that ye call for the priestes of the Churche, I meane the great vniuersall Church of Christe, which is knowen through out the world, in the communion whereof as members of the same church, (to whō onelye saluation is promised and prepared) see that ye requyre the sayd Priests or Priest (if there be but one) to praye ouer you, and to aneyle you in the name of the blessed Trinitie. And doo not differre this till the behemencie of your sickenes decaye your speache and memorie, as it is done amonges many which peruersely vse the Priestes of the church as they vse theyr corporal physicians, neuer sendinge for theym, but in the extremes

tremes when they can doo them leste good. But seyng Sainte James willeth the sicke persone to call or send for the preest, let him doo that before his will, his senses, his memorie and vnderstanding doo faile him, when he is able to ioyne with the preest in prayer, and to protest the faith and trust he hath in atteining the grace & effecte of this sacrament, to thintent he being inwardly armed and strengthened with the same (in token whereof hee is than anoynted outwardlye with the sacramentall Oyle) myghte the better withstande the force of the deuill and all hys deceitefull tentations, who is than more busye as it were in the extreme conflict to ouerthrow the souldiour of Christ. And then no doubt of it, almightye God who is true and faythfull of hys promise, will worke the effectes of grace, whereof S. James here speaketh, in that sicke person as his godly wisdome shall see moste expedient for the soule health of that person, specially if he than with humilitie, meekenes, and gladnes of harte, with a full hope and confidence in Gods mercy, do geue and yeld vp his bodye and soule with all the powers of the same vnto his Lorde god, his creatour & redemer, to be healed and ordered according to his good wil by the meane of his holy sacramentes which he hath ordeined to be to vs as spirituall medicines, wherby the merites of his most blessed death and passion be ordinarylye applyed to our commoditie.

And he that shal doo thus, maye cherefullye and wyth gladnesse of mynde departe thys wretched

wzetched wozld, with assurance and ful trust to atteyne firste the pzomises of grace annexed to the wozthye and frutefull receyuing of hys holy Sacramentes, and in the ende to atteyne the crowne of glozye and lyfe euerlastyng, whyche Chzist our Lozd hath pzomised to all them that shall loue and long foz hys commyng, whych he graunt to vs all, to whom wyth the father and the holye ghost thzee persons and one God be all glozye & honour wozld wythout end.

Amen.

(..)

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